

# AL WAAQI' AH

(THE INEVITABLE EVENT)

الواقعة

والاستعداد لها

AND THE PREPARATIONS FOR IT.

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(Abdou .K. Touray)

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First published 2022

Published for the Muslim Ummah

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Printed in the Gambia ( Star Ink +220 7746476)

This book was written on the 16th August, 2022  
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## **ACKNOWLEDGEMENTS**

My profound thanks to the followings; who contributed in one way or the other in making this important undertaken a success.

**Lamin Alhaji Famara Wassa Touray**  
**Aboubacarr Janneh and the Wife**  
**(Saidatou Mariam Jatta)**  
**Hatab Eassa Daboe**  
**Lamin Kucha Manjang UK**  
**Haddy Sonko UK**  
**Ebrahim Secka USA**  
**Aboubacarr Danso USA**  
**Faburama Daboe USA**  
**Famara Sanneh Germany**

It is also written in the loving memory of my late Dad Fakemo Banna Touray, whose rentless efforts made me complete the learning of recitation of the Quran in 1988, just at the fourth grade. I thus humbly appeal for your personal prayers for him, before continuing to read this book, for Allah to forgive him his sins and shortcomings and grant him jannatul firdaws and all the departed souls.

**AAMEEN**

## PREFACE

بسم الله الرحمن الرحيم، والصلاة والسلام على من لا نبي بعده، وهو محمد صلى الله عليه وسلم  
وعلى آله وأصحابه وسلم تسليما كثيرا

Praise be to Allah, the one with whose power of omnipotence and blessings all good things are attained.

I desire to write this book with the sole purpose of reminding the servants of Allah about the inevitability of resurrection after death, and the accountability that awaits each of them after the resurrection. Thus the name AL WAAQI'AH, is here given in the context of resurrection, and what would surely come after it.

Our approach thus, would be, how to prepare for that inevitable occurrence, base on Quranic information and the Ahaadeeth (plural for hadith) of the prophet (S.A.W).

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# CHAPTER ONE

## GENERAL INTRODUCTION

Praise be to Allah; the one who decrees as he wills base on absolute truth and justice. Salutations and benedictions are on his last and the most noble of his creation; Muhammad Ibn Abdullah, his family and companions, and all those who follow their path, till the day Allah would separate good people from evil ones.

Allah says in his glorious Qur'an , after seeking refuge in Him from the evil shaitan; in the name of Allah , The most gracious, The most merciful.

قَالَ تَعَالَى: ﴿إِذَا وَقَعَتِ الْوَاقِعَةُ ۚ لَيْسَ لَوْعِنَهَا كَاذِبَةٌ﴾ (الواقعة: ١ - ٢)

**When the inevitable befalls, and there is no falsehood in its befalling** (i.e its coming to pass). Our purpose here is the word ALWAQI'AH (the inevitable). What does it really entails?

According to scholars of exegesis of QUR'AN the "inevitable" in the verse refers to the resurrection after death. Allah in the verse is making absolutely clear to us that, we shall die and there would be without doubt life after death. He further made it clear that, in that life after resurrection, some would be elevated through their good deeds and some

would be debased through their evil actions, in their mundane life. He says: (some elevated)

﴿ خَافِضَةً ۝ الواقعة: ٣ ﴾ some debased ﴿ رَافِعَةً ۝ الواقعة: ٣ ﴾

From these, we are giving assurance that after rising from our deaths, we shall be subjected to an accountability of our actions from our previous life before resurrection.

The resurrection itself is explained in the Qur'an as to what form it would take generally, and its different forms for different individuals. A hadith of the prophets (S.A.W) indicates that each would be resurrected according to which he/she died on. The Qur'an also strengthened this point when Allah says: indeed, those who consume usury would be resurrected in the, manner of a person struck by shaitan. This is because; those people had been deliberately consuming usury and were likening it to business. The prophet also gave us some hadith indicating how different people would be raised from death. He mentioned in one hadith that; those who begged from people without a genuine reason, but rather out of Laziness would be resurrected without having a flesh on their faces. He also mentioned those with wives but refuses to show equal treatment among their wives, would be raised with half of their bodies paralyzed.

Surely our sign of success on that day, starts with our resurrections. So that, anyone who is resurrected in any bad manner similar to the ones mentioned above, would be doomed.

Similarly, those who are resurrected in a good manner would be successful in all the subsequent stages after resurrection. Allah says in the Qur'an ; the day that you would see the believers men and women, their lights running forward before them and from their right hands, glad tidings for you this day ! With gardens under which river flows. They will dwell in the gardens forever. And that truly is great success. **(AL HADID)**

From the above Qur'anic verse, it is clear that one's sign of success starts with resurrection. If anyone is to succeed that day, your manner of resurrections depicts it, and if you are to be doomed likewise. In order to further clarify this point the Qur'an in the same chapter of **"AL HADID"** continues to tell us the faith of hypocrites on that day. The Qur'an says: The day that hypocrites would tell believers men and women wait for us so that we can get something from your light. It will be said to them go back to your rear! Then seek a light. So a wall will be put up between them, with a gate therein.

Inside it will be mercy, and outside it will be torment. This is yet another manifestation that, resurrection in a good manner means ultimate success, but resurrection otherwise denotes failure that day and the subsequent stages.

After people are resurrected, they would all be driven to converge at one point. After all are grouped together at the point of convergence, people would be sub-divided into groups based on their creed and actions. So that each would be put in his/her relevant sub-group under a leader.

We shall remain converged in this manner for fifty thousand years; which is not based on the counting of this world, but the hereafter.

Allah says; verily a day with Allah is like thousand years of your counting. So for us to make an estimation of how long we might be converged, based on our counting system of this world, we can say  $1000 \times 365.25 \times 50,000$ .

From the arithmetic, we will have 18,262, 500,000 years. This is just meant to give us some idea as to how long we might be standing at the place of convergence.

According to a hadith of the prophet, we shall remain standing for fifty thousand years in scorching sun before Allah make judgments among his servants. It is as a result of this long difficult standing that, the day is called **“YAWMUL QIYAMAH”** (The day of standing).

YAWMUL QIYAMAH (The day of standing): as already mentioned, we shall remain standing for fifty thousand years, with the sun just a bit above our heads. According to geographers, the position of the sun to the earth covers a distance of 98,000,000 km at the apohelion (when the sun is farther away from the earth) and 95,000,000 km at perihelion (when it is closer, as in summer). In either case, it shows that the sun is far away from the earth. So if it can heat us terribly at such a distance, how would it be, when it will be brought very close to our heads, as on the day of standing?

The prophet gave us a long hadith to this effect. He said that, on the day of Qiyamah, the sun would be brought close to our heads, and when we shall all be in a state as delivered by our mothers: completely naked. This was so perplexing to Aisha that, she raised a concern of people looking at each other's privacy.

The prophet (S.A.W) told him that, the nature of the day would not allow for such, as people would be more concerned with the phenomena facing them. During the long standing period, those who failed to heed to the advice of Allah and his prophets would suffer various fates. The intensity of the sun would make them produce sweats terribly that, some would have their sweats up to their ankles and some to their knees, waists, chest and some would be drowned in their own sweats as if thrown into a sea. These variations would be according to the severity of their crimes.

The standing would continue and people would be so confused and perturbed that, they would advise each other to reach Adam (A.S.W) for intercession with Allah, so that Allah can finally judge between his servants. Due to the nature of the day, Adam (A.S.W) would be fearful to face his lord that day, and would mention his disobedience of eating from the apple. He would advise them to face Nuh who would also give constraints.

Then similar constraints would be given by all the other prophets the people would approach that day, with Muhammad (S.A.W) as the only exception .

He (S.A.W) would be approached by the crowd, and according to a hadith he gave in bukhari, he would go to prostrate before Allah. He said Allah would leave him prostrate as He (Allah) wills, and would later ask him to lift his head as that was not a day of prostration. He said Allah would further ask him as to what he wanted, so that he could be granted his wish. He would then appeal to Allah to judge among his servants. This request of his, would be granted and soon judgement commences, and that would make a shift from Yawmul Qiyamah to Yawmul Hesaab (the day of judgement). All the events after resurrection are connected, the termination of one is the commencement of the next. Resurrection would be followed by Qiyamah, which would also be followed by hesaab.

The prophet mentioned that some seven categories of people would not experience the intensity of the sun on the day of Qiyamah. He mentioned a just ruler, a man whose heart is connected to the masjid, so that if he prays one salat there, he hopes to pray the next one there. The hadith also mentioned two people who love each other for the sake of Allah, the one who remembers Allah in seclusion until he produces tears, the one who gives out charity with the right hand without the notice of the left hand (i.e. this

implies giving out charity with secrecy). A man who was called in secret by a wealthy and beautiful woman of noble birth to share bed with her , but rejected the woman's offer saying "I fear Allah". The same apply to a woman who was called unto such by a similar man, but rejected the offer. A youth who has been steadfast on the worship of Allah until he becomes old. These seven categories of people, according to the hadith would be brought by Allah under a shade on the day of Qiyamah. They would be protected from the intense heat of the sun that day, a day when there would be no shade except the shade of Allah (S.A.W).

### **YAWMUL HESAAB (THE DAY OF JUDGEMENT)**

As mentioned earlier, the end of the long standing marks the beginning of another event call Yawmul Hesaab (the day of judgement). It is called that name as it is the day when Allah would reward his servants of mankind and jinns according to their deeds based on creed (Aqeedah) as prescribed to his prophets. As a result, the day has other names like:

**Yawmul Fasl** (the day of separation) - because Allah would separate good servants from bad ones.

**Yawmul Jaza'a** (the day of reward) - because Allah would reward each according to their own deed. And Yawmud Deen, are all name of the same day.



On that day, according to the Qur'an and several Ahadeeth, people would be divided into three large groups. The Qur'an says;" And you are put into 3 groups: which are those on the right hand, those on the left hand and the foremost ones in Islamic monotheism and good deeds". ﴿السَّيِّئُونَ﴾ الواقعة: .

So clearly good deeds would be rewarded according a creed as prescribed by Allah. Proper Islamic Aqeedah is the root of good deeds. No matter how great a deed may be, if it is not done on proper Islamic faith, there is no reward for it on the day of judgement. This is why there is a distinction even among the good people base on the difference of their level of Islamic monotheism. The "Saabeqeen" are of the highest rank in terms of faith and that's why they occupy the highest rank.

﴿وَالسَّيِّئُونَ السَّيِّئُونَ﴾ ١٠ ﴿أُولَئِكَ الْمُقَرَّبُونَ﴾ ١١ الواقعة: ١٠ - ١١

(And the foremost ones in Islamic monotheism and deed are the closest to Allah in rank).

So the first thing Allah would do is to condemn all those who didn't believe in Allah, in the form as prescribed by His prophets. This is a large group of people who may belong to different religion, but none of whom have 'Aqeedahs" as given by Allah to his prophets. They are thus given an umbrella name of "**Kuffaar**" (الكفار) non-believers.

Their case would be simple judgement, as Allah would not examine their good deeds talk less of accepting them. They will anyway be rewarded their evil deeds in full.

The group that comes next are the believers, which are divided into two main groups. The “Saabeeqoun” are among this group: they are the special servants of Allah who have excelled in faith so much that, Allah is please with them and would enter the garden without examination of their deeds.

There are other groups of people mentioned by the prophet, who may not be among the ‘Saabeeqoun’ but due to a particular tragedy that they faced in this world, would also enter paradise without facing the horrors of judgement. Among them are those killed in the way of Allah, a Muslim woman died during delivery, the Muslim killed in an just manner, and those who died in accidents like falling into a well, burnt to death by fire , the one who died as a result of falling from a height. These are all regarded as “Shuhadah” and would enter paradise without “Hesaab” provided they are practicing Muslims base on Islamic creed as prescribed by Allah to his prophets.

The group that would face accountability, is the large group call believers. These are the people who believe in Allah and had been worshipping him in this world until death.

Their faiths have not reach the level of the “Saabeqoun” and thus their deeds also. Due to their low faith, they find it difficult to extricate themselves from deeds as forbidden by Allah. So this is why they will be examined so that, if there good deeds outweigh their evil, then they would be allowed to enter Jannah. Those of them whose evil exceed their good deeds would be condemned to hell.

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا

مَنْ خَفَّتْ مَوَازِينُهُ ۖ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا آدْرَاكَ مَا هِيَ ﴿١٠﴾

“And for any whose balance of good deeds is heavy, will be in a pleasant life, and for any whose balance of good deeds are light, will abide in “HAAWIYAH” (a pit in hell)”.

From the verse, we can learn a lot, and one is that, one should try his best in avoiding the forbidden things. No one should ever take for granted thinking that Allah would forgive him and thus constantly indulging in evil acts. Yes, we all should hope for Allah’s mercy and forgiveness, but it is not a sign of good faith to

always get involve in Haraam just because Allah is merciful and forgiving. From the verse, it is clear that, Allah understands our human instinct, that we might commit many wrongs, even though we may try to avoid them. This is why our actions would be examined, so that if our Goods outweigh our evils, we shall be successful.

Similarly we should not also be contented with our good deeds. So, we should leave no chance in terms of doing good. Anytime one has the chance to do any good deed as per Islamic creed, that shall be made the best use of, since our entrance of the garden is pinned at the good deeds outweighing the evil ones.

At the top of the good deeds, are the five daily compulsory prayers. If any servant of Allah performs them at their right times with devotion and sincerity and in the right places (i.e. in the mosque), such a servant would have his accountability very easy for him. The prophet (S.A.W) said that the first of the deeds to be examined, is fard salah. If it is good enough, then the rest of the deeds would not be looked into. This means that if one learns and knows how to pray in the right manner, and of course been steadfast on them at their proper times, and in the mosque, Allah

would be satisfied with such a person on the day of judgement.

According to another hadith of the prophet, (S.A.W) there would be some people who Allah will draw a cover between them and the crowd , so that he would be with them alone. He would show them their evil deeds one after another until they will think that they are doomed. But Allah out of his infinite mercy would tell them: I covered them up for you in the mundane world and here also would forgive them for you. Such people would enter Jannah. Still there are those whose deeds would fall short of requirements as per standards of the day, and are supposed to be doomed. But due to intercessions on their behalves they would be forgiven.

## INTERCESSIONS

Truly, there would be some people who would be doomed because of their deeds falling short of standards. Such people would be forgiven due to intercession of other good servants of Allah. The Qur'an says:

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾ سبأ: ٢٣

***“And intercession with him would not be beneficiary, except for whom he permits’. (Surath Saba’e)***

From this verse we can established that, Allah would actually accept intercessions for some people. The prophet mentioned some people for whom intercessions would be accepted. Among these people are;

- I. A wife who had been obedient to his husband on top of her obedience to Allah and his prophet. Such a believing woman can be a source of forgiveness for her parents whose deeds may fall short of standards. In the life time of the prophet, a woman was told by her husband not to go out of the house,

when he was about to travel. After a short while, she received a messenger informing her of her father been sick. She sent a messenger to the prophet explaining to him her dilemma of wanting to visit her sick father and her husband's dislike of her leaving the house in his absence. The prophet advised her to go by the desire of the husband. She bore and did as advised by the prophet. Later again, she received message of the severity of the fathers sickness, she again informed the prophet about the new development, but who advised her to go by the husband's desire.

The same trend continued until the father was dead and finally buried.

At each of these stages, the woman would desire to visit but would be advised by the prophet to go by the husband's desire of not leaving the house. She bore all the sadness and didn't leave the house. Upon the husband's return, he attended one of the congregational prayers. After the prayer, the prophet asked him to carry the glad tidings to the wife that, her father was supposed to be doomed, but Allah decided to forgive him as a result of her patience of following the desire of her husband. From this, we can learn how important and powerful a husband is when it comes to his wife.

We can also learn that, if a wife conducts her marriage properly, especially making the husband happy, so long the limits of Sharia are not transgressed. She can be a source of blessings and forgiveness for her parents in the hereafter.

- II. A hadith by Ali Ibn Abi Talib indicates that, the one who learnt the Qur'an by heart and considers lawful what is made lawful by the Qur'an, and also considers unlawful what is made unlawful by

the Qur'an, such a person would be allowed to make intercession for ten of his relatives, who are supposed to go to hell. Another hadith from Mu'adh Juhani reports that the prophet (S.A.W) said; the one who reads the Qur'an and acts upon what is contained in it, his parents would be made to wear a crown on the day of judgement. Those crowns would glitter more than the sun, if it (sun) was place in our worldly houses. From the two hadith, one thing is clear. A child who either memorizes the Qur'an or can only read it perfectly without memorizing it can be a source of extrication from the chastisement of Allah on the day of Hesaab. The first hadith shows preference to committing it to memory as not only beneficial to parents, but other members of the family could benefit from his intercessions. The one who can read it, can also be a source of blessing for his parents. In either case, the conditions are: they must act upon the content of the Qur'an.

- III. Several hadith also indicated that, those Muslim children who died during childhood before reaching puberty would also intercede for their parents until Allah forgives them.



IV. The Qur'an itself would intercede for those who had been steadfast on reciting it in this world. The Holy Qur'an would do this for its believing reciters, and beside the entire Quran, certain surahs would do intercession. A hadith from Abdurrahman Ibn Auf indicates that the prophet said on the day of judgement, three things would come under the Throne of Allah. They are;

### **THE QUR'AN, KINSHIP AND TRUST.**

The Qur'an would plead to Allah to show mercy to those who had been reciting the Qur'an in this life; similarly it will ask Allah to deprive the one of His mercy and blessings who had been neglectful of the Qur'an in this world. Kinship and trust would appeal to Allah in the same manner. Kinship would appeal to Allah to show mercy to the ones who enhances kinship with his kinsmen, but would ask Allah to deprive those of His mercy and blessings, who severe kinship with his kinsmen. Trust would similarly intercede on behalf of those who safeguarded trust in this world, but would appeal to Allah to deprive those of His mercy who betrayed trust bestowed on them.

V. Some special servants of Allah would also intercede for others. The prophets occupied the top of this group. They would intercede for people as Allah wills, because none, even prophets has power that day. All those who would intercede for others, would do so only at the will of Allah (S.A.W).

﴿يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾ (١٠٩)

طه: ١٠٩

**This day, intercession won't be beneficial, except for whom The Most Gracious has permitted and pleased with his word.**

From the verse it is clear that some special servants of Allah would intercede for others, but such power is only derived from “Maalick Yawmed Deen” (Master of judgement of the day).

## CONDITIONS FOR INTERCESSION

The main condition for intercession is the religion. For anyone to intercede for another person, the person for whom intercession is sought must be a practicing Muslim. He needs intercession only because his deeds fell short of standards as per the rules of the day.

﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾﴾ القارعة: ٨ - ٩

If an individual is not a practicing Muslim no form of intercession from anybody can be of benefit to him. Infact nobody would be given chance to intercede for such. Allah says.

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا

أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾﴾ التوبة: ١١٣

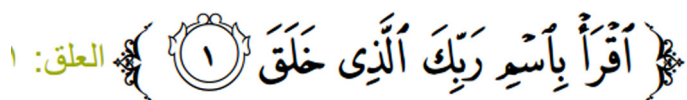
*Is not befitting for any prophet and those who believe to ask for forgiveness for the polytheists, even though they are their near kindreds after being manifested to them (the believers) that they (the polytheists) are dwellers of the fire.*

So all the points mentioned before, with regards to recitation of the Qur'an and other possible intercessors, would only benefit a practicing Muslim. So anybody claiming to be hoping for intercession and salvation on the day of judgement from some holy men, must be a practicing Muslim. Otherwise, such are just fooling no-one but themselves.

## CHAPTER TWO

### KNOWLEDGE AS PREREQUISITE

The best way to get prepared for the day of judgement, is by acquiring knowledge of Islam. One has to get knowledge about the oneness of Allah and general creed upon which the religion of Islam is built. This is called TAWHEED. For without the right perception about Allah and his attributes, all the good deeds will be futile. For this reason, in His very first revelation to the prophet (S.A.W), He emphasized the seeking of knowledge of the religion and general knowledge as a whole. Allah says;



**“Read (Muhammad S.A.W) in the name of thy lord, the one who created”.**

Scholars agree that, the word IQRA’A here is more than a mere reading, but it is rather a way of expressing to the prophet that ,the first thing for any Muslim, is to try to acquire knowledge of Allah and his attributes (Tawheed). This is why he said: “the one who created,” as a way of manifesting that everything we set eyes on the earth and within its crust, in the sky and inside the seven firmaments are created by Allah alone. As such,

He is the true wielder of all powers. This significance of knowledge for us as mankind, in our preparations for Yawmul Qiyamah is further emphasized by ***“Hadeethul Qudusi”*** in which Allah says;

***“know me before you worship me, for if you don’t know me, how can you worship me”.***

Again the prophet said; “seeking knowledge is compulsory for every Muslim men and women”. In another hadith, the prophet mentioned that if one sets out to seek knowledge even Angels and fish in the sea pray for the individual. But as said before the first and most important of the branches of knowledge, is knowing about Allah and his attributes; Believing in His existence and attributes, believing in the existence of angels as servants of Allah, believing in all the revealed books of Allah, believing in all the hundred and twenty four thousand men sent by Allah as messengers, believing in predestination by Allah and His decrement and lastly to belief in “YAWMUL AAKHERAH”. These constitute the six articles of faith, in all of which one has to believe to have good “Aqeedah” and Eemaan. Even if one believes in all the others, but disbelieve in one, then he /she is not considered a believer. Allah Says;

﴿وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ

ضَلَالًا بَعِيدًا ﴿١٣٦﴾ النساء: ١٣٦﴾

“And the one who disbelieve in the existence of Allah, his angels, Books, prophets and the day of judgement, has indeed gone astray, far from the right path”. So from this verse, the five articles of faith are drawned and the sixth one; believing in predestination and decrement of Allah is drawn from its general attributes that distinguished Allah from His creation, only He with His unlimited powers of omnipotence can do certain things and no one else. We shall look at each of the six articles of faith with an Islamic perspective.

## THE SIX ATRICLES OF FAITH

In Islam, for anyone to be called a believer, he/she must believe in the existence of Allah, His angels, books, prophets, the day of judgement and predestination and decrements of Allah.

1. **Belief in Allah:** the first thing for a Muslim to believe in, is the existence of Allah. A believer must truly believe in his heart that there is a Supreme Being called Allah in Arabic, called it any befitting name in any language, but that Supreme Being must be perceived to be the creator of all things.

Thus only Him deserves to be worshipped. He is also the one in control of everything including all what is found on earth and within its crust, and all what is found in the heavens, and all what is found in between the two. He says;

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ﴾  
 السجدة: ٤

***“Allah is the one who created the heavens and the earth and all what is found in between them Behold! There is none for you (mankind and jinns) beside Him as a protector and helper”.***

It is thus evident that as creator, only Him deserves to be worshipped. Worshipping anything beside Him is the highest form of shirk. Worshipping Him and joining others in His worship is another form of shirk. If any Muslim worships Allah but joined others in His worship, your worship would be rejected. He says in the Qur'an.

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾  
 الزمر: ٦٥

***“Verily! I revealed to you (Muhammad) and the prophets before you, that if you ascribed partners with me, I will nullify your good deeds and you will surely be among the losers”.***

So, associating partners with Allah either in His worship or attributes like : Giver of blessings, Protector, Helper, The real killer and the likes are all forms of disbelief .As such, associating partners with Allah takes three main forms. They are:

**Shirkul Akbar”, “Shirkul Asghar” and “Shirkul Khafiyu”.**

- a. SHIRKUL AKBAR:** is the highest form of shirk, which constitutes devoting worship to anything or other than Allah. Either the individual worships something else completely other than Allah or he/she worships Allah but worships something else with Allah or believes worshipping something else as a medium to reach Allah. In any case, such actions constitute ***“Shirkul Akbar”.***

Allah says: Indeed Muhammad! There are beautiful names for Allah beseech Him with those names and leave alone those who



adulterate His names (by mixing his name with others). This is a warning to those who worship shaitan or angels with the beautiful names of Allah.

**b. SHIRKUL ASGHAR:** This is the lower form of shirk as compared to Shirkul Akbar. It constitutes given attributes of Allah to his creations. One should not believe in any other person as his ultimate protector other than Allah. It is only in His hands all the things that things can happened to us; evil and otherwise. So believing in others and seeking luck, blessings and protection from other than Allah constitutes Shirkul Asghar.

It also constitutes doing actions just to please others, even though those actions are inimical to the teachings of Islam. Refraining from desirable things to Allah, because of somebody else's pleasure, is equally Shirkul Asghar. We should be more concerned with the pleasure of Allah in our actions and worships, and not his servants.

**c. SHIRKUL KHAFIYYU:** This refers to as hidden shirk. As such, a lot of people might be guilty of this shirk without being aware of it. It constitutes comments which give powers of protection and or salvation to others other than Allah. For example, to say without Allah and somebody, a particular evil occurrence would have be fallen us. A lot of people would make such comments especially after escaping certain phenomena, or after acquiring certain success. Without Allah and my teacher, or father or sister, I would have failed the exams. This is shirk, and people must refrain from such utterances and give all powers of success, failures and unfortunate happenings to Allah alone and praise him for anything. His servants must only be seen as mediums through whom Allah works to realized predestination. We thus need to have unity of Allah in our hearts and know that there is nobody as a partner to him in anyway.

## **TAWHEED**

**TAWHEED:** is the direct opposite of shirk, as shirk may be defined as ascribing partners to Allah in His worship and attributes, Tawheed is the oneness of Allah in His worship and attributes. Tawheed calls

Allah's creation to Him alone, as the sole creator and thus only Him deserves to be worshipped.

Tawheed in short, is the oneness of Allah in worship and attributes. As such Tawheed has three main dimensions. Tawheedur Rububiya, Tawheedul Ubudiya and Tawheedul Asmaa Was'sifaat.

**i. TAWHEEDUR RUBUBIYA:** This is the belief in Allah as the sole creator of everything on earth and within its crust, and anything in the heavens , and all what is found between the earth and the sky. One has to firmly believe in this, that anything we happen to set eyes on, no matter how big or small it might be in our eyes, is nothing but one of the creations of Allah.

**ii. TAWHEEDUL UBUDIYA:** This is the belief in Allah that He is the only one deserves to be worshipped. Neither should we worship any other than Allah or worshipping others alongside Him. We must not also seek the pleasure of others beside Him during worships. All our good actions should be intended to earn only His pleasure and reward. This is the basis for the acceptance of our good deeds.

iii. **TAWHEEDUL ASMAA WAS'SIFAAT:** This is the belief in the names and attributes of Allah. A true believer should firmly believe that Allah has names base on His ability of omnipotence. So those names are virtually His attributes. The attributes are things that only Him as the supreme creator and ruler can do, and no other person. Allah says in the Qur'an:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ

الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا

يُشْرَكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ الحشر: ٢٣ -

٢٤

In this verse, Allah perfectly explains Himself and His attributes. He says: **He is Allah; beside Him no one has the right to be worshipped except Him. The knower of the unseen and The seen, He is The most Gracious, The most Merciful. He is Allah, The King, The Holy, The One free from all defects, The Giver of security, The Watcher over His creation, The Compeller, The Supreme**

**Being, Glory be to Him above all the things they associate with Him. He is Allah The creator, The Inventor, The Moulder, for Him are beautiful names, glorify is He by those in the heavens and those on earth. And He is the Almighty, The all wise.** So clearly, giving attributes of Allah to His servants is shirk. All the above mentioned are attributes which are due to Allah alone. We need to firmly believe that He wields the ability to do all the attributes, and no other can do such. He is the only one in absolute control and nothing happens to us except what He predestined for us.

- ii. BELIEVING IN ANGELS:** Among the six articles of faith, is the belief in angels. If one believes in Allah, but does not believe in angels as existing creations of Allah, is not a believer. The person's belief in Allah and deliberate disbelief in the existence of angels automatically makes him/her an unbeliever. We as believers only believe in the existence of Angels as creations of Allah, and servants just like His many other servants.

He created many angels and give them responsibilities and duties that they execute at His will and commands. The angels have no power of their own, but rather Allah put in them certain

qualities that make them different from many of His other servants. They neither drink nor eat, do not sleep, neither males nor females and as such do not have sexual feelings and thus do not indulge in sex.

So those who worship angels are nothing but idolaters, for angels have not created anything, but are rather created by Allah just like his other creations. Worship is meant only for the creator. The most important of the angels are: JIBRILU (A.S.W) MIKAA'EELU (A.S.W) ASRAAFEELU (A.S.W) MALAKUL MAWTU/AZZA RAAEELU (A.S.W). JIBRIL is the overall head of angels, who takes command directly from Allah and send them to relevant angels for execution. He also heads special missions of Allah, as in the case of Sodom and Gomorrah when the punishment of Allah was due on them. He also takes revelation from Allah to His messengers.

- iii. **BELIEVING IN THE REVEALED BOOKS OF ALLAH:** Believing in Allah and his angels, but disbelieving in any of the revealed books, renders one a nonbeliever. We have to believe in all the revealed books besides our believing in Allah and His angels. There are 104 books revealed by Allah, According to a Hadeth of Abu Zarin, the prophet indicated

that 50 booklets were revealed to prophet sheeth, 30 to Prophet Idris (A.S.W) 10 to Ebraheem (A.S.W) and 10 to Musa (A.S.W) beside the Tawraat. Those 10 booklets revealed to Ebraheem and Musa each are what the Qur'an refers to as "Suhufu Ebrahima wa musa" in ***"suratul A'ala"***

Out of the 104 revealed books, four (4) are the most important and bigger in volumes as compared to the booklets revealed to sheeta, idris, Ebrahim or Musa (Alaihimus Salatu Wasalam) . The four important books are as follows:

**A. THE QUR'AN:** It was revealed to Muhammad in the month of Ramadan, but exactly on what date remains a controversy. The Qur'an is the greatest of all the revealed books of Allah. This statement is based on the Hadith of the Prophet in which he states that ; he was given in place of Tawraat "Sabu'a Tuwaal" (seven longest chapters of the Qur'an counting from Baqarah) and in lieu of Zabur Almee'een; these are chapters of the Qur'an each of which is up to hundred verses or more. In lieu of injeel Al Mathaani (these are chapters of the Qur'an which have verses oftenly repeated). According to Fadaa'ii Aamal by Sheikh Khandalwi, the Sabu'a Tuwal is of chapters from Baqarah to Anfaal.

The mee'een are the next chapters from Tawbah to Maryam, and al Mathaani are the next 20 chapters from Suratut Taahaa to Zumari, and what remains from Ghaafir to An'nas, is what excels the Qur'an over others. They are referred to as Muffassal. The prophet said: **وَفُضِّلْتُ بِالْمُفَصَّلِ**

And I have been given favors with Almuffassal.

Analyzing the content of the Hadeeth, we would realized that the 38 chapters of the Qur'an is said to have contained all what was revealed in Tawraat (old testament) , Zabur (psalm) and Injeel (The Bible) combined. All what remained of the Qur'an is special favors of Allah bestowed on the prophet (S.A.W).

Since the Qur'an consists of 114 chapters, what remains of it after taken the 38 chapters out, is 76 chapters, the content of which was never revealed to anyone before Muhammad. This is what makes the Qur'an the greatest.

**B.TAWRAAT (OLD TESTAMENT):** It was said to be revealed to Musa (A.S.W) on the 6th day of Ramadan.



**C. ZABUR (PSALM):** It was said to be revealed to Dawoud (A.S.W) either on the 12th or the 18th of Ramadan as scholars differ.

**D. INJEEL (THE BIBLE):** It was said to be revealed to Eesaa (A.S.W) either on the 12th or the 13th day of Ramadan.

In essence, all the four great books were revealed in the holy month of Ramadan.

**IV. Believe in all the prophets of Allah:** According to a hadeeth of the prophet, Allah has sent 124 thousand men as prophets. This starts with Adam, father of mankind to Muhammad [S.A.W] the last of the prophets and the best of Allah's creation. If anybody claims to be a prophet of Allah after Muhammad [S.A.W], he will be nothing but an imposter. This is because, Allah says in the Qur'an: "Lo! Muhammad is not a father to any of you the men, but a messenger of Allah and seal of prophets". (Suratul Ahzaab). So believing in the prophethood of any other person either during the lifetime of Muhammad (S.A.W) or after him till the last hour, will render one a nonbeliever.

Out of the 124 thousand men sent by Allah 313 are messengers; those are of higher rank than the rest. Out of the 313, there are five of them

referred to as Oulul Adhmu; who are the five best of Allah's creations. They are: Muhammad, Nuh, Ebraheem, Musa, and Eessa (Alaihimus Salatu Wassalaam); with Muhammad topping the list, followed by Nuh, then Ebraheem, then Musa and Eessa.

We have to believe in all the prophets (124 men) sent by Allah to become a believer. A disbelief in any of them renders one a non-Muslim. Some prophets whose names are mentioned in the Qur'an or have their prophethoods expressed by the Quran are as follows:

- |            |              |           |
|------------|--------------|-----------|
| • Muhammad | • Yaqub      | • Zakaria |
| • Nuh      | • Yusuf      | • Yahya   |
| • Ebraheem | • Shu'ayb    |           |
| • Musa     | • Ayyub      |           |
| • Eesaa    | • Dhul Kiflu |           |
| • Adam     | • Harun      |           |
| • Idris    | • Daa'woud   |           |
| • Hud      | • Sulayman   |           |
| • Salih    | • Ilyas      |           |
| • Lut      | • Ilyasa'a   |           |
| • Ismaeel  | • Yunus      |           |
| • Ishaq    |              |           |

## **(ALAIHIMUS SALATU WASSALAAM AJMA EEN)**

**V. BELIEVE IN THE LAST DAY:** One has to believe that this world would surely come to termination some day and we would enter into another life, which would be eternal. After our death, we shall be raised from our graves wherever we might be and assemble in one place.

It is at that point of assemble where Allah would make judgement among His servants; beside examining each of His servants as to who actually acted upon his commandments through His prophets. To believe in all these mentioned above is a must for one to be a believer. If one believes in the other articles of faith but disbelieves in the last day or that there will be life after death, then such a person is not a believer.

**VI. THE BELIEVE IN PREDESTINATION AND ALLAH'S DECREMENT:** It is a must for one to believe in predestination and the decrements of Allah. Predestination here means to believe that Allah has already planned our lives and shaped what directions each one's life would take. We should also believe that nothing would change the courses of our lives as predestined by Allah. So as we live, we go through those predestinations of Allah as days, weeks, months and years pass-by. As for the decrements of Allah, they are about the things which are predestined to happen to

us in our lives at specific times and dates, and the nature of the occurrence. So we need to believe that whatever situations we find ourselves in, is not accidental but decreed by Allah well before its occurrence. A true believer does not sit and blame others entirely for what happened to him/her. Whatever happens to us can come from Allah alone as decreed. His servants are only used as mediums, but they cannot do anything to each other except as decreed by Allah.

# CHAPTER THREE

## SUBMISSION TO THE COMMANDMENTS OF ALLAH

As for our preparations for “AL WAAQIA’H” (THE INEVITABLE EVENT); which we already explained as the resurrection from death and all the subsequent phenomena attached to it, knowledge of the religion is the most important. The next step anyway, after acquiring knowledge, is to act upon what we know, for knowledge without relevant actions is of no benefits. Infact acquiring knowledge, but acting contrary to the said knowledge, can cause one to be subjected to a most severe chastisement than those without knowledge.

As, such submitting to Allah “AWAMIR” (COMMANDMENTS) is the most important thing after knowledge as part of our preparations for Yawmal “Qiyamah”. The commandments of Allah for our purpose, is here taken as both the things He requests us to do and those he asks us to refrain from. Failure of which is supposed to attract punishment. So Allah’s commandments are a combination of “Halal Wal Haram” (lawful and the unlawful).

Sometimes anyway that issue of lawfulness and unlawfulness is expressed through the prophets. In order words we might sometimes be asked to refrain from certain actions by the prophet. Such commands from the prophet are binding on every Muslim and refusing to follow them, is as not submitting to Allah's commandments. For Allah says;

***“Follow Allah, and follow His prophet and those in authority among you”***

Again in another Qur'anic verse Allah says;

**“Whatever the prophet has given you in terms of command take it, and whatever he asked you to refrain from, leave it.”**

So clearly in Islam our commandments come from three main sources: Allah as the supreme authority, followed by His noble prophets (S.A.W) and those Muslims given positions of authority. For the later anyway, we are only supposed to follow them, so long their commands are in line with the commandments of Allah and His messenger; we are not supposed to follow them, if they openly deviate.

The most important for us in terms of our pursuit of Allah's commandments, is to declare “kalematut tawheed was shaa haadah” (a statement declaring oneness of Allah and testifying that, Muhammad is

His servant and messenger). For Allah says in **"suratut taaha"**

﴿إِنِّى أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِى وَأَقِمِ الصَّلَاةَ لِذِكْرِى﴾ (١٤)

طه: ١٤

**"I am definitely Allah, there is none worthy of worship except me, worship me and established prayer only for my remembrance.** So we should pray only to Allah and nothing else, but also with devotion of thoughts and action, in order to make our prayer a valid one. The prophet said:

عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ شَهْرِ رَمَضَانَ، وَحَجِّ الْبَيْتِ» متفق عليه

According to Ibn Umar, the prophet (S.A.W) said Islam is built on five; to testify that there is none worthy of worship but Allah and that Muhammad is His servant and messenger.

The hadith clearly summarizes for us what the entire religion of Islam constitutes, meaning denying any of the mentioned five, as part of islam renders one a non-believer. They are;

1. TESTIMONY
2. PRAYER
3. ZAKAT
4. PILGRIMAGE
5. FASTING THE MONTH OF RAMADAN

Below are the five pillars of Islam in details.

- 1. TESTIMONY:** It means to bear witness that there is none worthy of worship except Allah (the creator of all things) and that Muhammad is His servant and messenger. Although Allah knows contents of our hearts, but we are still obliged to declare it verbally.

Declaring it, means one's entrance into the fold of Islam, that shall be followed by the rest of the pillars. The Qur'an says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ الذاريات: ٥٦

Allah says; ***“And I did not create Jinns and mankind for, any other purpose expect to worship me “.***



In suratus saidah; He says;

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ

أَسْتَوَىٰ عَلَى الْعَرْشِ ۚ مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا سَفِيحٍ ۚ﴾ السجدة: ٤٤

***“Allah is the one who created the heavens and the earth and all what is found in between them and He rose over the throne. There is none for you beside Him as a protector nor as a helper”.***

From the two verses Allah is giving us a genuine reason as to why we should devote our worship to Him only. He as the creator of everything, deserves obedience to His commandments from us, and to avoid associating anything else with Him in His worship. The moment one declares the “Kalimatu Shahaadah” (word of testimony), he/she is accepting four things, which are as follows:

- a. Only Allah should be worshipped and nothing else whatsoever.
- b. Allah is the sole and absolute creator.
- c. He is the only one in control of all what happens between the earth and the heavens and inside them. So from Him we should seek assistance and protection and not from anyone else. He uses His servants as means, but all occurrences are from Him. So he is the protector and helper.

- d. That Muhammad (S.A.W) is His servant and messenger, and thus must be followed. This is what makes the Kalimah very powerful.

According to a hadith, prophet Musa (A.S.W) once asked Allah to give him a special name of His with which he could worship Him. He was given “laelaaha ellah Ilaha”. And Musa complained to Allah that all His servants say this name, and he Musa wanted a special name of Allah. Then Allah told him; oh! Musa if the seven heavens and the earth are put on a side of the scale and the Kalimah is put on the other side. The Kalimah would outweigh the two.

**II. THE FIVE DAILY PRAYERS:** After the declaration of faith, an individual enters the fold of Islam. To manifest his true faith, there are sets of worships identified and prescribed for him. Among them are the five obligatory prayers. According to a hadith of the prophet, it is the most important of all the prescribed forms of worship.

He (the prophet) manifested that, the first thing Allah would examine among our deeds, are the five daily prayers. If they are satisfactory to Allah, then a person is successful, but if they are not, then other good deeds will be looked at. According to Jaabir Ibun Abdoullah (.R.A). The prophet said.

عن جَابِرٍ قَالَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ ".

***"A separation between a man and infidelity is refraining from the five daily prayers".***

The five daily prayers are prescribed at specific times within the 24hours. They are: SUBHE, DHUHRU, ASRE, MAGHRIB and ESHA'A.

One has to be steadfast on them at the specific times in order to become a good Muslim. If one omits any of the prayers, he/she is not a Muslim, if he anyway prays the five of them, but is in the habit of not praying them at their prescribe times: even one of them, can attract severe punishment in the hereafter

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ جَمَعَ بَيْنَ صَلَاتَيْنِ مِنْ غَيْرِ عُدْرٍ، فَقَدْ أَتَى بَابًا مِنْ أَبْوَابِ الْكِبَائِرِ»

According to Ibn Abbas, the prophet S.A.W said, anyone who combines two obligatory prayers without a genuine reason, has reached a door among doors of major sin.

Allah strengthens this point by saying in the Qur'an:

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ

السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكِرِينَ ﴿١١٤﴾ هود: ١١٤

Allah here indicates that we should established prayer at the two ends of the day and a portion of the night. Some commentators indicated that the two ends of the day refers to Dhuhru and Asr as they are performed during daylight. And portion of the night refers to Magreh, Esha'a and Subhe prayers. So this clearly explains that, prayers are done at prescibed times.

## CONDITIONS THAT MAKES SALAAT OBLIGATORY ON AN INDIVIDUAL

Salat is obligatory on any individual based on the followings: MATURITY, SANITY, TIME AND CONCIOUSNESS.

- **MATURITY:** The establishment of salaah becomes compulsory on men and women when they reached puberty. An individual who is not yet mature, may pray and his/her prayer may be accepted, but his failure to pray doesn't attract sin or punishment in the hereafter. For a matured person, failure to established the five daily prayers renders one a non Muslim. The one who performs it but not a prescribed times, is acquiring a major sin which can cause him to face punishment in the hereafter.

- **SANITY:** An individual may be in sound state of mind before prayers becomes obligatory on him/her. The person who is mentally sick is free from all obligations in islam until his good state of mind is restored. The prayer of such a person is also neither accepted, because his intentions are questionable.
- **TIME:** The time of pray must due before one prays. All the five daily prayers have specific times prescribed for them. So if any prays any of them before the prescribed times, then such a prayer may not be accepted, so before prayer becomes an obligation, its time must due.
- **CONCIOUSNESS:** An individual must be aware of himself and surroundings before salaah becomes obligatory on him/her. So a sleeping man until he is awake, is free from all obligations and may not attract any sin. The same is for who goes into comma until he awakes. This is because, such occurrences, are beyond their control.

### **CONDITIONS FOR A VALID SALAAT:**

Before the prayer of an individual can be accepted, he/she requires fulfilling certain conditions, failure of which would render "Salaat" invalid.

They are as follows: Islam, Tahara, must face Qibla, time must due, Ablution/Tayyamum, must cover the groin and cleanliness of the prayer ground.

- I. **ISLAM:** One needs to be a Muslim before the acceptance of his deeds by Allah; including prayer. Allah doesn't accept any good deed from anybody without first accepting Islam.
- II. **TAHARA:** This means cleanliness of the body from all impurities. If one's body is stained with urine , faeces, semen and other impurities, he/she needs to clean by washing of those impurities from the body before praying. Otherwise his/her prayers would not be accepted. For major impurities like seminal discharge: either through sexual intercourse, wet dreams, masturbation or any other form of seminal discharge that goes along with pleasure, the person needs to perform "Al Ghuslu" before praying. It is the same for menstrual discharge or after delivery, without Al ghuslu in the aforementioned situations, salaah becomes invalid.

- III. THE QIBLA:** No` prayer is accepted from anyone who deliberately refuses to face the Qibla. The Qibla is Ka'abah, as authorized by Allah to the prophet. If anyone is in a place that he/she cannot locate the Qibla, he/she can face anywhere in his view is the Qibla and pray.
- IV. THE TIME MUST DUE:** Each of the five daily prayers are prescribed at specific times of the day or the night. This time of each prayer must due before offering Salaat. He who prays before the time hasn't not prayed at all.
- V. ABLUTION/TAYYAMUM:** No prayer is accepted from any one without ablution or tayyamum as the case may require. Allah says in the Qur'an: "oh! You, who believe, if you stand for sallat, wash your face, and arms up to the elbow, wipe your heads, and wash your feet up to the ankle. But if you are in a state of major impurities, purify. But if you are sick (that you cannot use water) or on a journey or any of you come from ghaa'it (toilet or passes urine) or you have come in contact with women (sexual intercourse) and you find no water, then perform Tayyamum. So Tayyamum takes place only in a situation where ablution is not possible.

**VI. MUST COVER THE GROINS:** One cannot stand in prayer before Allah naked. Before one stands for salaah, he/she must prepare him/herself by covering certain parts of the body. For a man, he should cover up to a little bit below the knee. If his knees are exposed during the prayer, then he hasn't pray. Even if he sits for Tashahud, his clothes must not draw up to expose the knee. For a woman, her entire body must be covered with cloth except of the face and the hands up to the wrists. Failure to cover the body properly can render a salaah invalid.

**VII. CLEANLINESS OF THE PLACE AND CLOTHES:** The ground on which one prays must be clean from all forms of impurities visible. Impurities like urine, faeces, blood and semens, either from animals or humans, visible on the ground, would make such place unfit for performing salaah. The entire ground is made pure for the Ummah of the Prophet, and we can thus pray on any portion of the ground so long we haven't clearly seen and form of impurities. The above mentioned conditions are necessary for the performance of a valid salaah. If each of them is deliberately overlooked, then the salaah becomes invalid. In the same way, our clothes must also not be stained of the impurities before praying in them.



## **OBLIGATORY STEPS OF SALAAT**

These are the actions which a worshipper must observe in sequential form to have a valid salaah. Omitting any of them either deliberately or out of forgetfulness would render a salaah invalid. In such a case the worshipper must repeat his/her salaah. They are as follows:

**INTENTION:** One must have intention for the exact salaah like Dhuhr, ASR, Magrib, Esha'a or Subh and for Allah's sake. Without good and clear intentions, salat cannot be accepted.

- TAKBEERATUL IHRAAM
- STANDING FOR IT
- RECITATION OF FATIHAH
- STANDING DURING ITS RECITATION
- RUKU
- RISING FROM RUKU
- SUJUD
- SITTING BETWEEN THE TWO SUJUD
- THE SALAAM
- SITTING FOR THE SALAAM
- ORDER OF THE STEPS (like intention, followed by Takbeer etc.)
- EACH STEP MUST BE PERFORMED CORRECTLY.
- THE WORSHIPPER MUST BE UPRIGHT WHEN PERFORMING THE PRAYER.

## **THE SUNNAH STEPS OF PRAYER**

- i. Reciting a portion of Qur'an after Fatihah
- ii. Standing for such recitations
- iii. Reciting aloud where required
- iv. Reciting silently where required
- v. All other Takbeerat, other than Takbeeratul Ihraam
- vi. Saying "Sami Allahu Leman Hamedah"
- vii. Listening attentively to the Imaam where he reads aloud
- viii. The recitation of the first Tashahud
- ix. Sitting for its recitation
- x. The recitation of the second Tashahud
- xi. Sitting for its recitation
- xii. The recitation of Salaath alan nabiyy in the last Tashahud
- xiii. Uttering the obligatory salaam aloud
- xiiii. The second salaam to the left

If any of the above mentioned acts are omitted deliberately, then salaah becomes invalid. If any of them is omitted out of forgetfulness, then sujoodus sahwah would be enough as a correction.

If anyway, up to 3 of the sunnah actions of salat are omitted in the same salaah out of forgetfulness, then sujood sahw would not be enough and such a salaah is vitiated and must be repeated.

### THINGS THAT SPOIL SALAAT

1. Omitting any of the conditions that govern the performance of salaah correctly.
2. Omitting any of the (14) obligatory steps, either by a deliberate action or forgetfulness
3. Omitting any of the suna steps deliberately
4. Deliberate unnecessary actions or utterance during salaah
5. Deliberate repetition of any of the actions of salaah or such utterances
6. Deliberate eating or drinking during salaah.

### PRESCRIBED TIMES FOR THE FIVE DAILY PRAYERS

It was the angel Jibril who taught the prophet about the prescribe time, for the five daily prayers. According to a hadith of the prophet in Sahih al-Bukhari, Jibril appeared to him and led him in **DHUHRU** prayer at the kabah when the sun had just passed the Zenith. Then when the human shadow on the ground became twice the actual length of the individual, he appeared again and led him in ASR prayer.

Then when the sun just set, he appeared to him and led him in Magreb prayer. After when the twilights (red skies) in the west disappear, he appeared again and led him in Eshaa prayer. And when some brightness appeared in the east marking end of the night and commencement of a new day, he appeared again and led him in subhe prayer.

The next day, Jibril appeared only when a shadow is twice the length of actual human height to lead him in **DHUHRU** prayer.

And when the sun was just about to set he led him in ASR PRAYER. For the Magreb, he led him in that prayer when the twilights just disappeared. For the Eshaa prayer, he led him in that prayer in the third portion of the night. For the subhe prayer, he led him in that prayer shortly before the sun came out. Looking at the hadith, one would realize that Jibril's actions on the first day and the second are different. For all the five salaats, he came earlier the second day. This is to show the prophet that in between the times of his appearances on the first and second days are the prescribed time for each salaats. Each salaah then would have two prescribed time within the general prescribed time. The best time is the earliest time when the salaah is due (**Waqtul Mukhtaar**) and the excusable time (**Waqtud daruriyaat**).

**DHUHRU:** The moment the sun has just passed the zenith till a shadow becomes twice the actual height of an object. When this period comes, praying **DHUHRU** would mean doing it at its best time (Waqtul Mukhtar). From the time when a shadow becomes twice the actual height of an object until it's shortly before SUNSET is the excusable time for **DHUHRU** (Waqtud Daruriyaat).

**ASR:** The moment a shadow becomes twice the actual height on object till SUNSET is the best time for Asri (Waqtul Mukhtaar). From SUNSET till the disappearance of the twilight in the east is the excusable time (Waqtud Daruriyaat).

**MAGHREB:** Immediately upon SUNSET till the disappearance of the twilight in the west is the best time for the Maghreb (Waqtul Mukhtaar). From the disappearance of twilights till what remains of the night is its excusable time.

**ESHAA:** Immediately upon the disappearance of twilights till the third portion of the night is the best time for Eshaa. From the third portion of the night till shortly before the appearance of fajr in the east is its excusable time.

**FAJR:** Its best time is immediately upon the advent of some brightness in the east indicating dawn, till the morning before sun shines. From that time till the sun is shortly before the Zenith is its excusable time.

For one to be considered as being steadfast on the five obligatory prayers, he must guard the performance of the salaats within the best times. The excusable prayer times are only for issues beyond human control or very genuine reasons. Otherwise a good Muslim must pray his salaas at their best times. If he misses out salaas at the best time due to a genuine excuse, then he must try to pay such salaats within the excusable period. If one prays salaas outside the excusable period such a salaas is not valid. Simply because, one of the obligatory conditions of a valid salaas is doing it within its prescribed period: either the best or the excusable base on genuine sharia excuses, and not as it pleases one. So those who are fond of praying fajr at DHUHRU are committing enormous sin, and must make tawbah by desisting from such practice. The prophet is reported to have said that, if one misses out a fard salaas until its prescribed time is over, without a genuine reason would enter for it in the fire for a period of one HUQBU.

The prophet was asked as to the meaning of HUQBU, and he replied saying 80 years. Commentators said the 80 years is as in the counting of the hereafter. So guarding salaah at its best time is virtually at the helm of good deeds, and failure to do that is also at the helm of bad deeds, just after ascribing partners to Allah.

Another thing we can learn from the above, is that there is no fixed hour as to the times of prayers. It is left flexible due to the situations and nature of the places. So Muslims, should stop criticizing each other for praying at different times, so long that each is praying within the best periods for each salaah.

### **TYPES OF SALAAT**

There are three types of salaah in Islam. A salaah is either fard, emphatic Sunnah or Sunnah.

The fard salaah are:

1. The five daily prayers
2. The Friday prayer
3. The funeral prayer

The first two are fard ain, meaning they are compulsory on each individual; no one can do them for another person.

**FRIDAY PRAYER:** This prayer was instituted on Muslims, on the 16th of Rabee Oul Awwal in the first year of hijrah. The corresponding verse is in “Suratuj Jumu’ah”. It is done only on Fridays at prescribed time for Dhuhru prayer at its best time.

### **CONDITIONS GOVERNING ITS OBLIGATION**

- **Maturity:** Friday is not obligatory on a person who has not reached puberty.
- **Sanity:** Friday prayer is not compulsory on a person who is not mentally well.
- **Manhood:** Is only obligatory on matured men
- **Freedom:** Not obligatory on slaves or anybody in captivity of any form.
- **On a genuine journey:** Somebody on a genuine travel that covers 16 farsakh(48 miles)
- **Must be settled:** The person who is not settled in one place just as the nomads is exempted from friday prayers
- **Health:** Either a sick person or a person who takes care of the sick person.
- **Nearness to a mosque:** A person whose settlement from the nearest mosque where friday is conducted covers a distance of 5km and above is also under no obligation to attend friday congregation.



## **CONDITIONS GOVERNING ITS CORRECTNESS**

- Having a required congregation
- Availability of resident imam
- Availability of a mosque
- Performance of a sermon

Friday prayer cannot be valid if any of the above is missing.

**THE FUNERAL PRAYER:** This is fard on the entire Muslim community, but if only some members of the community perform it, their actions would free others from sin of negligence. The reward anyway, would be given to the performers. The prophet is reported to have said that, if one participates in a funeral prayer, there will be a reward equivalent to Qiraat; a Qiraat is explained as reward as huge as the size of Uhud.

**EMPHATIC SUNNAH PRAYERS:** The emphatic Sunnah prayers consist of (1) Al Witr prayer, (2) The two Id prayers, (3) Tahiyatul Masjid, (4) The sun eclipse prayer, (5) The rain prayer, (6) The congregational prayer, (7) The journey prayer, (8) The 2 fajr rakaats before the obligatory prayer.

**SUNNAH PRAYERS:** The Sunnah prayers consist of :

1. The 12 rakaats attached to the five daily prayers; two (2) rakaats before dhuhru and two (2) other after it. Two (2) rakaats before ASRI, Two (2) rakaats after Magreb, 2 rakaats before and after Eshaa. It came in other forms, so one must not criticize others who may perform them differently.
2. The sun appearance prayer (Salaatul Ishraaq)
3. The mid-morning prayer (duhaa)
4. The Nafil prayer in Ramadan after Eshaa (Taraawih)
5. The moon eclipse prayer
6. Tahajjud

## **ZAKAT**

Zakat is a regular charity which is levied on wealth of a Muslim. It is supposed to be given out on: (Gold, silver, bank notes, livestock, farm produce, items of merchandise). It was instituted on Muslims in the second year of the Hijra. There are two main types of Zakat which are: Zakat of wealth and Zakatul Fitr.

**Zakat** is the third pillar of Islam, and thus refusing to pay it while accepting it as a pillar of Islam means “Fusouq” (rebellious against Allah).

If anyway one rejects it as being a pillar of Islam, that means disbelief (kufru) and such a person, no matter what he does in terms of other good deeds would be futile. For Allah says

(Surah Baqara) ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ البقرة: ٤٣  
 “Establish Salah and give out Zakat”

(Surah Fussilat)

﴿وَوَيْلٌ لِلْمُشْرِكِينَ ۖ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ

كٰفِرُونَ﴾ فصلت: ٦ - ٧

“Woe to those who associate others with Allah: those who do not give out Zakat and about the hereafter, they are in disbelief, so rejecting Zakat is open disbelief”.

## WHAT MAKES ZAKAT DUE

1. **ISLAM:** Zakat is not levied on non-Muslims in an Islamic state, simply because, zakat is an Islamic injunction, and since non-Muslims belong to faiths different from Islam, it should not be forced on to them. They can anyway pay other forms of state tax.

2. **FREEDOM:** A slave is exempted from paying Zakat, because he doesn't infact own a property. He belongs to his master.
3. **NISAAB:** The amount of wealth must reach the Nisaab. Nisaab is the required amount which the wealth must reach before Zakat is due.
4. **PERIOD:** The Nisaab must be in the possession of an individual for one complete year. Except for farm produce, which is suppose to be given upon harvest

If any of the above mentioned conditions is missing then zakat would not be due.

## **ZAKAT OF WEALTH**

Gold, silver and Bank notes: The Zakat due on these items is 2 and a half percent of the entire wealth. For Gold the prophet fixed its Nisab as 20 mithqals, which is equivalent to 87.48grams.

So if one is in possession of gold up to an amount of 87.48 grams , for one year, then zakat is due on such an individual for the gold. Similarly, if one is in a possession of silver up to 200 "daraahim", which is the equivalent of 612.36 grams, then zakat, is due on the person for the silver, if he possesses the Nisaab for one year.

In both the cases, the amount due is 2 and half percent of the Nisaab.

For bank notes or our current currencies in general, the case is linked to the 200 dirhams stated by the prophet as Nisaab for silver. In other words, if one keeps money, the value of which is equivalent to 612.36 grams of silver for one year then zakat is due on the money . The amount to be given is 2 and a half percent of the entire money. So for bank savings, if a total amount in a savings account reaches the value of 612.36 grams of silver, and remains so for one year, then zakat is due on the savings. The amount to be given out is 2 and half percent of the total savings.

## **ZAKAT ON LIVESTOCKS**

They include camels, cattle, sheep and goats.

**CAMELS:** There is no zakat on camels till they reach 5 camels. Then a she sheep or goat shall be given as Zakat. For every extra 5 camels, one should give out extra she sheep or goat till they reach 25 when a she camel of one year old shall be given out. The table below can help us understand the arithmetic on the zakat of camels.

5 camels	One ewe or goat	One year old
10 camels	Two ewe or goats	One year old
15 camels	Three ewes or goats	One year old
20 camels	Four ewes or goats	One year old
25 – 35 camels	1 she camel	One year old
36 – 45 camels	1 she camel	Two year old
46- 60 camels	1 she camel	Three years old
61 – 75 camels	1 she camel	Four years old
76 – 90 camels	2 she camels	Two years old each
91 – 120 camels	2 she camels	Three years old each

If it goes beyond 120, a two year old she camel should be given out for each additional 40 and a three year old she camel for each additional 50.

**CATTLE:** There is no zakat on cattle till their number reaches 30. When they reach thirty, one bull of two years old is due as zakat. This would continue till 40. At that amount, one cow of four years old would be due as zakat. This would continue until the herds reach 60. At that amount a two years old bull must be given out for every thirty (30) until 70, when a two years old bull must be given out for the 30, out of the 70 and a 4 years old cow for the remaining 40. From that point, for every 30, two years old bull must be given out, and for every 40 a four years old cow must be given out.

## **ZAKAT ON SHEEP AND GOATS**

There is no zakat on sheep until they reach 40. When the flock reaches that amount, then one ewe or goat one year old must be given out. This would continue until they are 121 when two ewes each, one year old should be given out as zakat till they reach 201, when 3 ewes or goat each, one year old should be given out. This would continue till they reach 400 when 4 ewes, each one year old should be given out. If the flock is more than 400 an ewe must be given out for each additional hundred, otherwise no extra animal would be required to be given out. The table below can be of help.

40-120 → one ewe of one year

121-200 → two ewe of one year

201-300 → three ewe of one year

More than three hundred and additional ewe should be given for each additional hundred. For example, for 400 sheep, 4 ewes must be given out. 500 sheep, 5 ewes must be given out and it goes on.

## **ZAKAT ON FARM PRODUCE**

Zakat on farm produce like cereals, grains and nuts are one tenth of the produce. In other words one out of every ten in the case of rain as the main

source of watering the crops. In case the farm is watered by human efforts including machines, then half of the tenth must be given out as Zakat. There is no Zakat on sweet fruits and vegetables like, oranges, apples, grapes, carrots, and their likes. Unlike other kinds of Zakat, farm produce do not wait for one year, but rather, their Zakat are given out upon the completion of harvest. For Qur'an says:

﴿وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾ الأنعام: ١٤١

“And give out its due on the day of harvest”,

The Nisaab for farm produce is fixed at 5 Awsouq (plural for wousqu). “Wousqu” was a standard of measurement for the people of Arabia during the time of the prophet. It means 60 sa’a, and one sa’a is equal to 4 mudds. For clarity: one wousqu = 60 sa’a, One sa’a = 4 mudds

And Zakat is only due when the produce reaches 5 Awsouqu. To know this, we can say:  $4 \times 60 \times 5 = 1200$  amdaad (mudds). So we know that, if a farm produce reaches 1200 amdaad (mudds) then Zakat is due on it, but less than that no Zakat is due.



For simplicity and clarity, the prophet fixed 5 awsouq as the amount one requires to have before one can give out zakat for farm produce. Awsouq was a standard of measurement of his time. According to his explanation, one wousq (singular form of awsouq), is equivalent to 60 saa, and one saa, is the equivalence of 2.25 kilograms. Then to know the nisaab for farm produce in kilograms, the arithmetic would be  $2.25 \times 60 \times 5 = 675$  kilograms. This is what an individual's yield must reach before given out zakat. This also translates into 13 bags and 25 kilograms, using a 50 kilogram bag as a means of measurement.  $1/10$  of the total produce, must be given out when the farm was watered by rain. That would be 67.5 kilograms. In case the farm was watered by human efforts then, half of the tenth must be given out. That is 33.75 kilograms of 675 kilograms.

### **THINGS EXEMPTED FROM ZAKAAT**

Private residence, Furnitures, Clothings, Weapons, equipments used for specific works, poultry, animals used for transport are exempted from Zakat. Gold and silver used are jewelries are also exempted. But if they are used for ostentations, then Zakat is due on them. Equally there is no Zakat on fruits and vegetables.

## **ELIGIBILITY TO BE GIVEN ZAKAAT**

According to Qur'an, the following people are eligible for zakat. Surat tawba verse 60.

1. The poor
2. The needy
3. Those employ to administer zakat
4. Those whose hearts have been recently reconciled to the faith
5. Those in slavery (The old and Handicapped)
6. Those in debt (genuine and lawful debt)
7. Those struggling in the way of Allah
8. The wayfarer( anyone travelling in strange lands on a just course)

The above mentioned, are the ones to whom zakat can be given. It must be explained that, some of the explanations in this chapter are different from the views of other schools of thought, especially the Hanafee school of thought.

## **ZAKAATUL FITR**

This is the zakat that is supposed to be given out at the end of the month of Ramadan. It can be given a day before or in the morning of the Eid before the prayer. It can be given out when the person has more than his needs for a full day and night and all the people under his direct care.

Otherwise, it is not obligatory on the individual. It can be given out of the food stuff used by the people of the area in the form of rice, coos, maize, millet, dried milk etc.

It was instituted by the prophet in the second` of the hijrah. It should be given out for young, old, female, male, freemen and slaves. Other schools of thought exempt slaves, but the malikis differ. The person who is responsible for the affairs of the category of people mentioned above, is also the one who should give out their zakaatul fitr. For each person a saa'a (4 mudds) is required. It is important to note that, zakaatul fitr is only accepted before the Eid prayers, and must be given to the poor and the needy.

### **FASTING (SAWM)**

Fasting means abstinence from food, drink, smoking and sex accompanied by good manners from fajr till sunset as a way of worshipping Allah. As such, fasting can take 5 main forms:

- a. Fasting during the month of Ramadan, which is FARD
- b. The fasting of expiation of sins
- c. Fasting in fulfillment of a vow which is SAWMUN NADHR.

- d. Voluntary fasting as a way of earning extra reward and the pleasure of Allah.
- e. Fasting purposely as a means of seeking Allah's help to deliver one from hardship or for a fulfilment of a certain desire. For our purpose we want to look at fasting the month of Ramadan.

### **FASTING THE MONTH OF RAMADAN**

Fasting the month of Ramadan was instituted on Muslims in Shaban, in the second year of the hijrah. Allah says: "oh! You who believe fasting is prescribed to you as it was prescribed to those before you, so that you may learn piety. (Surah baqarah).

So the above verse is a clear indication of Allah making fasting the month of Ramadan obligatory on us as salat and zakat. So he who refuses to fast has no valid Islam.

It was during Ramadan that the first verse of the holy Qur'an was revealed to the prophet. Ramadan starts with the citing of the month and it also ends with the citing of the month for the start of "SHAWWAL" (month after Ramadan). The prophet says: fast with the citing of the moon and end fasting with the citing of the moon.

Many scholars are of the view that, once some Muslims of any part of the world, happen to see the moon then fasting the month becomes compulsory on the rest; the same view is held in ending the fasting of the month. The following people are exempted from fasting.

1. Women in menstruation or has given birth and blood still flows out of her or a pregnant woman.
2. A temporary sick person.
3. Those on a journey who might find fasting difficult.

All these 3, would have to fast the number of days lost. There is another category who would only have to give out a ransom, but would not have to make up the days lost during Ramadan. They are:

1. Very old people who cannot fast , or fasting can cause them much sufferings
2. Those with incurable sickness
3. Nursing woman whose fasting may be harmful to her or her child
4. A pregnant woman who's fasting may be harmful to herself or her child.

People of this category, would have to give out a ransom by feeding an indigent on every day during Ramadan. Other schools of thought like the malikis, differ on the issue of nursing and pregnant women. Aishah (R.A.) anyway said: pregnant women among us were advised to give out Fidyah (ransom). According to Ibn Abi Zaid, the fidyah is a mudd every day in Ramadan.

### **AL HAJJ (PILGRIMAGE)**

Pilgrimage (HAJJ) is the fifth pillar of Islam and was instituted on the prophet in the fifth year after the Hijra. Its literal meaning is to set out for a definite purpose. Thus, its Islamic meaning is to set out purposely to visit the house of Allah to fulfill one of the pillars of Islam.

Hajj is compulsory on any person when the following conditions are fulfilled:

1. Matured Muslim
2. For whom the opportunities are available
3. The season for hajj is due (starting from shawwal up to 8th of Zulhijjah)
4. A healthy person both physically and mentally.

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ

اللّٰهَ غَفِيٌّ عَنِ الْعٰلَمِيْنَ ﴿٩٧﴾ آل عمران: ٩٧

*"Is a duty bound on mankind to pay pilgrimage to the house, for any who has the means to reach it (the kaabah). And one who disbelieves, Allah is surely not in need of his creation".*

For this reason fulfilling all the conditions for hajj, but refusing to go for it means disbelief. The prophet (S.A.W) emphasized this point by saying:

***"One who possesses wealth and has all the means by which he could reach the house of Allah and yet doesn't perform hajj, he then may die as nasraani (Christian) or a majoos (fire worshipper). He again mentioned the following "Ahadeeth".***

***"Verily Allah has declare hajj fard upon you, therefore perform hajj"***

***"Hasten in performing hajj, for verily one never knows what will befall him".***

*"One who dies on his journey for Hajj. Allah will record the reward of hajj for him up to the day of Qiyaamah and one who dies on his journey for Umrah, Allah will record the reward of Umrah for him up to the day of Qiyaamah".*

*“For an accepted Hajj there is no reward except Jannah”.*

The above mentioned Ahadeeth do not only show that Hajj is fard, but is so dear to Allah that, he attaches great rewards to its performance.

### **ARKAANUL HAJJ (OBLIGATORY STEPS)**

The obligatory steps of Hajj are referred to as its **“ARKAAN”**. This again makes hajj distinct among the five pillars of Islam. These are steps that are compulsory in performing Hajj, and if any of them are missing, then hajj is rendered invalid, and the individual would have to repeat it another year when granted the chance.

It doesn't matter whether their omission is unintentional. They are as follows.

- Putting on the Ihraam (hajj clothes)
- Standing on mount Arafat on the 9th of Dhulhijah
- The hastening between Safaa and Marwaa
- Tawaaful Ifada

### **WAAJIBAAT HAJJ (SUNNAH STEPS OF HAJJ)**

These are the Sunnah steps of hajj which if omitted intentionally or unintentionally, the pilgrim would be required to make a sacrifice. The best of the



animals is camel followed by cattle, then a sheep then a goat. The sacrifice is to correct the mistake or omission, in order to make hajj valid. According to some of the Maliki jurists they are as follows:

- Tawaful Qudum
- Leaving no long time between it and the “SAAYE” (hastening) between safaa and marwaa. Immediately after tawaf, one has to pray two rakaats and then do the ‘SAAYE’.
- Doing the actions physically
- The two rakats after Tawaful Qudum
- The two rakaats after Tawaful Ifada
- Moving from Arafah to Muzdallifah at sunset
- Spending two or three days of the days of tashreeq at minan
- Assuming the Ihraam at the designated place
- Putting on the ihram throughout the hajj after assuming till 12th or 13th of Dhulhejah.
- Repeating the Talbiyah before completing the tawaf, if one fails to repeat it until the tawaf is completed, then a sacrifice would be required.
- Shaving or trimming the head after the first stoning and sacrifice on the 10th of Dhulhejah
- Stoning the jamaraat at least 2 days

## **THINGS FROBIDDEN WHILE IN IHRAAM**

The moment one assumes ihram, certain things that were permissible for him automatically become forbidden. If he happens to do any of them, then he must fast for 3 days or feed sixty indigents (two muds for each) or sacrifice a sheep as restitution for action.

1. Shaving or trimming the head or any other hair from the body before the first Jamrah and slaughtering a sacrifice on the 10th of Dhulhijjah.
2. Trimming the nails
3. Applying scents or hair creams
4. Hunting on land
5. Killing anything except for those harmful like snakes, scorpions, cockroaches etc.
6. Sexual intercourse: if this happens before standing on mount Arafaat, then the hajj is vitiated the person can only perform Umrah and wait till the following year to perform hajj. If it happens after Yawmun Nahr, the pilgrim would have to sacrifice a ram and his pilgrimage is correct.
7. Must not comb or groom the hair (according to the hanafis).
8. Males must not wear sewn clothes, underwears, gloves or socks.

## THE CORRECT WAY TO DO WOUQOUF, SAA'YE AND TAWAFUL IFADA

**A Wouqouf:** means standing on mount Arafat. This can only be done on the 9th of Dhul hijjah, and no other day. If anyone misses it, then he misses hajj. It starts at noon and ends at SUNSET. The period should be spent on Tilawaa (recitation of the Qur'an), zikr and prayer including salatu alanabiyy.

According to some scholars, if a pilgrim misses the wouqouf on Arafah before SUNSET then he can do it on the same night but would have to sacrifice a ram to correct his hajj.

### SA'AYE

- I. It must be after the Tawaf and the praying of two Rakats
- II. There should be no long distance between the saaye and the tawaaf, Otherwise both have to be repeated. So the best is to perform saaye immediately after the Tawaf and the two Rakaats.
- III. It must be seven times not less not more
- IV. The pilgrim must hasten during its performance and should not be done walking slowly or anyhow one desires. Must hasten for the entire seven rounds.
- V. Must be done consequetively

**TAWAFUL IFADA:** Tawaful Ifada is the tawaf done on the 10th of dhulhijjah( yamun nahr). The pilgrim must observe the followings for a correct Tawaful Ifada.

- Purification from both major and minor impurities
- Must have the groins covered
- It must be seven circuits around the kaabah within the prescribed territory.
- Keeping the Ka'abah on the left while doing it.
- Keeping the entire body out of the house
- Performing two rakaats after the tawaf
- Must be followed by saaye for a mutamatti, for a mufrid and a qaarin such a sayee is not obligatory on them.

Except for point seven for a qarin and mufrid in the case of Tawaful Ifada, the points mentioned are the general obligatory steps for any correct tawaf. That is to say, except for tawaful ifada anybody performing tawaf must go by the seven points.

### **TYPES OF HAJJ (PILGRIMAGE)**

Pilgrimage is of three main types. They are Ifrad, Tamattu and Qiraan.

**IFRAD:** This is the performance of only the rites of hajj, without combining it with umrah. Such a pilgrim would wait until the 8th of Dhul hijjah when he/she would assume ihram. Such a pilgrim is called Mufrid.

**TAMATTU:** This is the combination of both umrah and hajj in the same hajj. The pilgrim would perform umrah first, and resumes normal life by putting off the ihram until on the 8th of Dhul hijjah, when he would put on the ihram again. This is why he/she is called mutamatti, because he enjoys life in between the period of umrah and hajj. He would later sacrifice a ram for it or fast for 10 days, 3 days during hajj and seven upon returning home.

**QIRAAN:** This is like tamattu, is the combination of both umrah and hajj in the same hajj. The only difference is that , in Qiraan the pilgrim doesn't put off ihram, instead he performs umrah and hajj with the same ihram. He assumes ihram and continue under the rules of ihram, like not shaving or trimming any hair from his body or applying scents and their likes, until after the 12th or 13th of Dhulhijjah. It is the best type of hajj base on the recommendation of the prophet. Such a pilgrim is called a Qaarin.

## **THE GENERAL PROCEDURE FOR TAMATTU AND QIRAAN**

The pilgrim would first take bath and make intention for what kind of Hajj he/she is to perform.

1. Assumes ihram at the required station
2. Starts to say talbiyah (labbaika Allahumma Labaika) and continue saying it until he enters the haram and complete tawaf (seven circuits).
3. Prays two rakaats immediately after the tawaf.
4. Do the saaye between safaa and marwaa
5. Then, a qaarin would remain in the state of ihram till on the 8th of dhulhijjah, while the mutawatti will put off ihram and enjoy normal life till the 8th when he shall assume ihram like the qaarin.
6. After sunrise that day (8th of dhulhijjah), they will have to go to menaan where they will have to spend the night. That will mark the start of actual hajj rites, as the preceded actions were for umrah.
7. After sunrise, they will have to leave mennaa on the 9th and go to arafah for the standing, where they will pray both dhuhru and asri. They will remain in zikr, tilawaat and supplications till sunset.
8. At sunset they will have to leave arafah for muzdhalifah where they will pray both magreb and eshaa at the time of eshaa.

9. The next day, on the 10th after fajr they will have to go to mennaa where they will pick seven pebbles, and stone zamratul aqabah only. Then slaughter a sacrifice and shave heads and go to mecca for tawaaful ifada. And do the saaye except for a muttamatti.

On the 11, 12 and 13 they will continue to stone the three jamraat starting with the biggest the middle and the last.

**NOTE:** For the mufrid since he is to perform hajj only, he assumes ihram on the 8th. The mutamatti would also have to sacrifice a ram for putting off ihram.

## CHAPTER FOUR

### THE FORBIDDENS

The commandments of Allah for his slaves are in two folds: The sanctioned ones which are desirable to Allah. For executing such deeds, he attaches rewards so long they are carried out along the prescribed forms. Failure to execute them also attracts sin and chastisement.

The second aspects of Allah's commandments are the forbidden things. They are the "Haraams" in Arabic. These are things, Allah has asked us to refrain from completely, and indulging in them automatically attracts sin except for whom Allah forgives.

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء:

١١٦

"Indeed! Allah forgives not for ascribing partners with Him, but forgives anything other than that for whom he wills."


So Allah out of his infinite mercy can forgive anyone who indulges into haram. This doesn't anyway mean that, one should get himself indulge into such just because Allah forgives. This is not a sign of good faith.



Remember Allah says, He forgives who He wills, so how can anyone be sure that Allah would forgive him/her for his continuous indulgence into haram.

It is only shaitan who whispers such into our hearts as a way of deceiving us by such false hopes. What we can draw from the verse is that, Allah knows our fallibilities and human tendency of committing mistakes. As such, there must be room for clemency. So that anytime we commit a mistake we can be given chance to cry before Him asking for forgiveness.

Thus having taqwaallah (piety of Allah) means following the sanction commandments and refraining from the forbidden commandments. So long we are indulge in the forbidden, we shall never reach real piety because the haram actions do not only make us far away from Allah and closer to shaitan and evil, but also wipe out the light of guidance from our hearts as we indulge into them. Allah says:

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴾  المطففين: ١٤

Assurdly Muhammad, on their hearts is the black dot (covering as a result of sin and evil deeds) as a result of what they earn (from evil actions).

Again Allah says in the Qur'an: "would you then believe in certain portions of the book and disbelief in some. But what is the reward of those among you who do such, except humiliation in this worldly life, and in the hereafter subject them to the worst of chastisement, for Allah is not neglectful of things that you do". (Surah Baqarah)

So being selective as to the commandments of the lord, doing some of them as it favors us and neglecting others can attract the curse and wrath of Allah for one. From the above verse Allah clearly says, those who behaves in such manner, would end up in humiliation in this world, no matter their elevated positions or wealth. That would not prevent them from punishments of the hereafter.

Iblis the cursed once appeared before the prophet and informed him of how he iblis tries to destroy humans. In his own words, he told the prophet that if he wants to sever the relationship between man and the Lord, he makes effort on him(man) continuously and would never relent until he makes him (man) commit a sin. So as he makes sin he becomes far away from Allah, that his prayers are not accepted. Such people become so much expose to iblis and his evil plots so much that they are left to his mercy.

He continuously makes them commit sins till it becomes a habit for them. The only remedy for such people is Zikrullah, as he (iblis) said to the prophet. He told the prophet; “man destroys me (iblis) with the sayings “Laelaha ellallahu and istighfarah”.

So the prophet advises us to be steadfast on those two as a means of deliverance from the evil clutches of shaitan. The explanation above is as a result of the following hadith below.

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
 " عَلَيْكُمْ بِلَا إِلَهَ إِلَّا اللَّهُ وَالْإِسْتِغْفَارَ، فَأَكْثَرُوا مِنْهُمَا فَإِنَّ إِبْلِيسَ قَالَ: أَهْلَكْتُهُمْ  
 بِالذُّنُوبِ وَأَهْلَكُونِي بِالْإِسْتِغْفَارِ، فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُمْ أَهْلَكْتُهُمْ بِالْأَهْوَاءِ، فَهُمْ  
 يَحْسِبُونَ أَنَّهُمْ مُهْتَدُونَ فَلَا يَسْتَغْفِرُونَ "

As narrated Abu Bakr Siddiq (R.A). The prophet (S.A.W) said recite “laela ella llahu” and istighfarah as frequently as you can, because shaitan says: “I ruin people by inclining them to commit sins, but they ruin me too by the recitation of “laelaha ella llahu” and istighfarah. When I realized this, I mislead them to indulge in bid’at (innovations) by making them follow their base desires, thinking that they are still on the right path.

So clearly, Muslims should do their utmost to follow the commandments of Allah in totality as the only safe way of earning the pleasure of Allah in the hereafter. It is the duty of every Muslim to assess him/herself every time on each day as to whether he is doing good as ordained by Allah in the Qur'an, and refraining from sinful and evil deeds as advised by Allah and his prophet. Otherwise one would die as a "Faasiq" (evil doer) under the eyes of Allah. For Allah says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ المائدة: ٤٧

"And verily, anyone who refuses to judge (issues) by what Allah has revealed, is definitely an evil doer" Surah maida. In the same surah, but in two other different verses, Allah labeled them, as wrong doers and disbelievers. So any person who refuses to accept things as lawful and unlawful as stipulated by the Qur'an is surely a disbeliever.

If he anyway, accepts them as lawful and unlawful as stipulated in the Qur'an, but deviates from them he is considered Faasiq. "Faasiq" is a rank below Kufr (disbelief), but neither of them leads to a life considered Islamic and desirable to Allah.

So the best is to change for good and repent to Allah as doors of tawbah never closes until we are visited by the ***“malakul mawti’***.

Some of the worst sins are as follows based on the hadeth of the prophet through Abu Dharrin: He said the prophet in giving him advice, told him not to ascribe partners to Allah even if he would be burnt alive, not to leave salaah until its proper time elapses, not to kill except on a just course, not to be involved in usury, to do fornication, to rebel against one's parents and to run away from battle field.

Despite what, according to the hadeeth, a Muslim should not indulge into the actions mentioned. There are slight variations as to order of their crime magnitudes. But many agreed on the followings based on other hadiths relating to the matter. The seven most serious sins are:

1. Ascribing partners to Allah
2. Rebelling against one's parents
3. Leaving salaah intentionally till its time elapses
4. Homicide
5. Involving in usury (Riba) taking it, sanctioning it, witnessing it and participating in any of its related matters.
6. Fornication

## 7. Running away from battle field during Islamic jihad.

The above are the seven gravest sins which nothing else but repentance can expiate their sins.

Some of the sinful acts very concerning to me in our generation are:

1. Plaiting wigs: Those who take such as profession should know that, what they are earning from it is haram. And so long they are living on haram, their supplications will not be accepted by Allah.
2. The fixing of nails
3. Eye lashes
4. Eye brows
5. Skin lightening are all haram professions, and practices.

And on whom any of the above are done, are not only sinful, but they and those who help in fixing them are cursed by Allah according to numerous hadith of the prophet (S.A.W). We must be ready to take Islam as a whole and avoid following our desires by taking some and leaving some. For Allah says:

﴿يَأْيُهَا الَّذِينَ ءَامَنُوا اَدْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا

خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ البقرة: ٢٠٨


OH! You! who believe, ***“Enter the fold of Islam completely, and do not follow the footstep of Shaitan”.***

So, completely here means to be steadfast on the injunctions of the religion and refrain from its prohibited acts. Only then we are good Muslims.

## CHAPTER FIVE

### STEADFASTNESS ON EXECUTING THE COMMANDMENTS OF ALLAH

Allah says in the glorious Qur'an:

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾  الحجر: ٩٩

“Worship your lord (Muhammad S.A.W) until the manifest (i.e. death) comes to you.

The prophet (S.A.W) further teaches us that, doing good deeds constantly even if they are small, with the same spirit and magnitude is dearer to Allah than very big deeds that would not last. This is why Allah emphasized to him, that, he should remain steadfast on worshipping him until death. Worshipping Allah entails executing His injunctions and refraining from His forbidden commandments. So, if Allah asked the prophet to remain steadfast in His worship, then, He is telling him to execute His ordainments constantly till death, and also refrain from the forbidden things (Haraam) till death. One cannot do the compulsory aspects of worship one time, but refuses to do them at another time.



They must be executed with constancy. Otherwise all the good deeds would be futed.

Even for the suprogatory deeds, having constancy in their performance even if little, is what constitutes good faith.

Similarly, one has to refrain completely from all what Allah has asked us to refrain from. For refraining from them at certain times and indulging into them at other times constitutes hypocrisy. As Quran says: **“would you then believe in certain portions of the book and reject others. But what is the reward of those among you who do that, except humiliation in this world and in the hereafter they will be put to the most severe chastisement”.** (surah Baqarah).

To remain steadfast on the commandments of Allah till death without committing mistakes is impossible. But one must have clear intentions that, he/she is ready in every sense of the word to do his/her best in executing Allah's injunctions and refrain from the forbiddens every time and place with constancy . Then with clear intentions, Allah can forgive your mistakes. This is because, Allah knows that there are a lot of temptations around us and some of them like shaitan is very powerful.

The prophet said that, shaitan can get into our bodies and circulate there as our blood does. How this happens, we don't need to question or imagine as it involves mystery. We anyway have to believe it as the truth because the prophet told us. During those circulations, he can whisper to us a lot of evil thoughts that can eventually push us to action as may be inimical to the commandments of Allah. So in order to keep off shaitan from us, the prophet advised us to engage in certain good deeds. One of them is Zikrullahi.

## ZIKRULLAHI

(Baqarah)

﴿ فَادْكُرُونِي أذكُرْكُمْ وَأشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴾ البقرة: ١٥٢

Remember me, and I will remember you, and be grateful to me and don't reject me.

﴿ وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴾ آل عمران: ٤١

Remember thy lord much, and praise Him in the early hours of night and morning. (Surah Aal Imran)

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ

السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴾

Those who remember Allah, standing, sitting and reclining, and ponder on the creation of the heavens and earth, and say (after deep thinking. "Lord! You have not made this in vain. Glory be to you! Protect us from the fire.

From the above Quranic verses, we realize that Allah is constantly with us so long we take time to remember Him. If He is with us then, He would empower us against shaitan that we would be save from his evil whispers and temptations. So we need to constantly remain in zikrullahi, as a means of deliverance from shaitan.

Saying Bismillahi before doing anything helps us defeat shaitan, according to the prophet.

If we are to sit, lie down, eat, drink, even starting the engines of our vehicles, and any other actions, saying Bismillah weakens shaitan against us.

The prophet was once with some people, and they saw him laughed suddenly until his premolars could be seen: A rare type of laughter of the prophet, as he normally used to smile. The people enquired from him as to what was the reason of his laughter. He informed them that, one of them didn't say, Bismillahi before starting to eat, As a result, shaitan was eating with him.

But as he remembered and corrected his forgetfulness by saying it, then shaitan got up to vomit all that he ate from the food, so his laughter was as a result of the shaitan's vomiting the food.

Again it came in a book called "Hayaatus Sahaba" (The lives of Sahabahs R.A.) that two shaitans met, the other one fat and active and the other looking frail and tiresome. The fat one was asked about what was responsible for his good health. He responded by saying that, his human companion don't mention the basmalah at the start of his actions. So he (shaitan) shares everything with the companion including his food and drink, and that's why the good health. The frail looking one then, mentioned about his companion as somebody who says the basmalah at the start of whatever he does , as such, he doesn't have the chance to share his food and drink with him and that's why the bad health.

From this, we can deduce that bismillah prevents shaitan to participate alongside us, when said at the beginning of our actions. This prevents them from partaking of our food and drinks and thus becomes unhealthy and passive that, they become so weak against us and thus cannot work on us to sway us from the right path.

On the contrary, if we don't mention basmalah, they participate with us in whatever we do, including even intercourse with wives. This is definitely very serious because, if shaitan takes part in any intercourse, children begotten from such intercourses would become shaitanic in some way. Making such children to conform to Islamic principles would be a daunting task. So zikrullahi is one way to help us against shaitan.

### IMPORTANCE OF ZIKRI

A man came to the prophet and told him that the injunctions of sharia of Islam were too much for him. So he asked the prophet to inform him of the one he would remain steadfast on. The prophet told him that, his tongue must not stop being moist of Zikri.

عَنْ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ قَالَ: «أَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلٌ، فَقَالَ:  
يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيْنَا، فَبَابُ نَتَمَسَّكَ بِهِ جَامِعٌ؟ قَالَ:  
لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ»

In another hadith the prophet said: the example of one who does Zikr and the one who doesn't do Zikr, is like the death and the living. The one who does Zikr is the living and the one who doesn't do Zikr is the Dead.

He is also reported to have said that: For him to say “subhanallahi walhamdoulillahi, wa laelaha ella llahu wallahu Akbar is dearer to him than all what the sun shines on.

- Zikr prevents us from the evil plots of shaitan as it keeps him away from us.
- Zikr increases our faith and piety as we indulge into it. Make sure that you do it constantly.
- Zikr wipes out sins
- Zikr causes us to become closer to Allah
- Through Zikr, we can attain steadfastness on the (awamirullah).
- It saves us from calamities
- It saves us from the punishments of the grave
- It increases the light of guidance in our hearts
- It strengthens our ability to do extra supergatory deeds(nawafil)
- It causes us to be given special rank on the day of judgement.

**ZIKR** is of two main types. Repeating some special names of Allah called “Asma oul husnaa” or repeating some verse of Qur’an, or tahmeed (Alhamdulillah) tahleel (laelaha ellallah) tasbeeh (subhanallah) and takbeer (allahu Akbar). The other form of zikri is the best. It entails pondering on Allah’s greatness through

His creation and His unlimited powers of omnipotence. In any case, the intention should be to earn the pleasure and reward of Allah and nothing else.

### **SOME AHADEETH ON ZIKR**

1. According to Abu Hurairah (R.A), the prophet said: Allah says: I am with my servants as to how he perceives me. I am with him when he remembers me. If he remembers me in his heart, I remember him in my heart. If he remembers me in a gathering, I remember him in a better and nobler gathering (i.e. gathering of angels). If he comes closer to me by one span, I go towards him by cubit length. If he comes to me by cubit length, I go towards him by an arm's length, and if he works towards me, I run unto him.
2. According to Abu Dar'daa (R.A), the prophet (S.A.W) said: shall I not tell you of the best of all your good deeds, the most pure in the eyes of your lord and will elevate your status in the hereafter and is better for you than spending gold and silver in the path of Allah, or taking part in battle (i.e. jihad) and slaying or being slain. The sahabas begged of him to tell them. He said the remembrance of Almighty Allah (Zikrullah).

3. Mu'aawiya reported that, once the prophet came out to a group of sahaba, and asked them for what they were assemble, they replied that, they were engaged in the zikr of the almighty and glorifying him for his guidance to Islam. The prophet said: "by Allah, you didn't sit for any other purpose other than that". The sahabas answered in the affirmative. There upon the prophet said, as for me, I didn't make you swear out of mistrust, but jibril came to me and informed me that, Allah is talking about you among angels.

5. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ [ص:53] عَلَيْهِ وَسَلَّمَ: «مَا مِنَ الذِّكْرِ أَفْضَلُ مِنْ لَا إِلَهَ إِلَّا اللَّهُ، وَلَا مِنَ الدُّعَاءِ أَفْضَلُ مِنَ الْإِسْتِغْفَارِ» ،  
ثُمَّ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " {فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ  
وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ } [محمد: 19] "

According to Abdoullah Ibnu Amr (R.A). The prophet (S.A.W) said there is no zikr better than "laelaha ella llahu" and there is no supplication  
6. better than istighfaar.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ شَيْءٍ بَيْنَهُ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ حِجَابٌ، إِلَّا شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَدُعَاءُ الْوَالِدِ لَوْلَدِهِ»



According Anas (R.A) the prophet said there is nothing except that, there are obstacles between them and Allah except laelaha ellallahu and supplication of a male parent to his son.

7. According to Abdoullah Ibn Amr, the prophet (S.A.W) said that, the prophet Noah at the time of his death summoned his children and warned them to be careful of two things, and recommended two things for them. The two things he warned them of is SHIRK and ARROGANCE, and the two things he recommended for them is “laelaha ellallahu” and “subhaanallahe wa bihamdihe” which two words constitute the prayers of all creation, and by virtue of its blessings everything get its sustenance.

Noah told his children that “laelaha ellallah” is heavier than the universe and its contents: in fact if placed under the kalimah the universe will crush and crumble.


8. According to Mu’adh Ibnu Jabal, the prophet said: no other action of a person can surpass Zikr of Allah in saving him from the punishment of the grave.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ مُعَاذُ بْنُ جَبَلٍ: مَا عَمِلَ آدَمِي مِنْ عَمَلٍ أَنْجَى لَهُ مِنْ عَذَابِ اللَّهِ، مِنْ ذِكْرِ اللَّهِ.

Other actions which can enable us have steadfastness on the commandments of Allah include : Tilawatul Quran (recitation of the Qur'an), superogatory salaah (naafil salaah) and sadaqa (Giving Out Charity)

**TILAAWTUL QUR'AN:** This refers to the recitation of the Qur'an purposely as a form of worshipping Allah. It involves special procedures like performing ablution, facing the Qiblah, sitting with cross legs and recites any portion of the Qur'an. This has numerous benefits.

1. The Qur'an will serve as a witness on the day of Qiyaamah. Allah says:

﴿وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَتْ مَشْهُودًا﴾  الإسراء: ٧٨

**And recite Qur'an at the time of fajr, Verily reciting Qur'an at the time of fajr serves as a witness (on the day of Qiyaamah).**

2. The Qur'an through its recitation, cleanse the heart from all forms of impurities like shirk, hypocrisy and the likes. The prophet said through Ibn Umar that, the heart gets rusted as metal does when comes into contact with water. When asked as to what could cleanse the

heart? He said frequent remembrance of death and recitation of the Qur'an

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ»، قَالُوا: يَا رَسُولَ اللَّهِ فَمَا جَلَاؤُهَا؟ قَالَ: «تِلَاوَةُ الْقُرْآنِ»

3. The Qur'an is a source of blessing for its reciter and brings unto him/her special favors of Allah. Allah says in Hadeethul Qudsi: Anyone who finds no time for my remembrance and for begging favors of me due to his remaining busy with the Qur'an, I shall give him more than what I give to those who ask me of my favors. The superiority of the word of Allah is like the superiority of Allah over his creation. (Tirmidhi, Baihaq, Daarmee)

4. The Qur'an can make one's scale of good deeds very heavy as it is very rewarding through its recitation. Hadeeth:

عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ.

Anyone who recites one letter of the book of Allah with that, will be rewarded a good deed, the like of which is tenfold for every letter recited.

5. The Qur'an can be a means of deliverance in the hereafter.

Hadeeth

ثَلَاثَةٌ تَحْتَ الْعَرْشِ يَوْمَ الْقِيَامَةِ: الْقُرْآنُ لَهُ ظَهْرٌ وَبَطْنٌ يُحَاجُّ الْعِبَادَ وَالرَّحِمُ تُنَادِي:  
صِلْ مَنْ وَصَلَنِي وَاقْطَعْ مَنْ قَطَعَنِي وَالْأَمَانَةُ  
(الْحَكِيمُ مُحَمَّدُ بْنُ نَصْرٍ)

According Abdourahman Ibn Awf (R.A). The prophet reported that three things will come under the throne of Allah in Yawmal Qiyamah: the Qur'an, and it will argue with men (i.e. will intercede for its reciters, but will lodge a complain against those neglectful of the Qur'an), the Qur'an has both interior and exterior meanings.

6. The Qur'an is also a protection against punishment of Allah in the grave. The prophet is reported to have said that Suratul Mulk is a protection from punishments of the grave, and both mulk and sajdah would intercede for their readers on the day of Qiyamah.

7. The Qur'an is also a source of elevation for one and his parents in the hereafter. The prophet is reported to have said that on the day of Qiyammah the parent of those who recite the Qur'an would be made to wear a golden crown the brilliance of which would excel that of the sun if it was brought down into the houses of this world. And what is your thought concerning the one who does this act, he enquired.
8. Constant recitation of the Quran increases faith and piety.

**SUPEROGATORY PRAYERS:** These are any prayers that are neither fard (obligatory) nor emphatic sunnah, but rather voluntary to earn the pleasure and reward of Allah. Allah says:

﴿ وَقَوْمُوا لِلَّهِ قَانِتِينَ ﴾ البقرة: ٢٣٨

(And stand in worship for Allah)

﴿ نَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا

رَزَقْنَاهُمْ يُنفِقُونَ ﴾ ١٦ ﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا

كَانُوا يَعْمَلُونَ ﴾ السجدة: ١٦ - ١٧

Those who made their sides far from their beds, calling on their lord with fear and hope and from what they acquire, spend out of it (as charity on the path of Allah). No soul knows what is hidden as a reward for such people, out of things desirable to the eye. This as a result of what they do.

In a hadeethul Qudsi: it is said that a man continues to rise in ranks of honor with Qiyaamu Layle (night superogatory salaah) until Allah himself becomes his eyes with which he sees, his ears with which he listens, his hand with which he holds, his feet with which he walks and even his mind with which he thinks. This means that, as he does salaah at night, he is being elevated in ranks of honor with Allah until he reaches a point when Allah becomes his everything: his ears, eyes, feet and his other structures would not indulge into things abhorable to Allah. This is a big honor. It is clear from the hadethul qudsi that, through “Qiyaamu Layle” (night superogatory prayers) a man can become a “Walliyullah” (a special blessed and favored servant of Allah).

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (٦٢)

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾ (٦٣) يونس: ٦٢ - ٦٣

**Is it not the special favored servants of Allah, the ones over whom there would be no fear, and they will not be sadden.**

So suprogatory prayers has lots of benefits, and some of them are:

1. It wipes out sins
2. It causes one to be elevated to highest esteems with Allah.
3. It causes for one's prayers to be accepted
4. Will serve as extra source of good deeds for the performer, and with it his/her scale of good deeds, can outweigh the evil deeds.
5. It's a means of deliverance from the troubles of both the worlds.
6. It increases faith and piety.
7. It increases light of guidance in our hearts.

# CHAPTER SIX

## GENERAL CLEANLINESS

The religion of Islam is a religion of purity and cleanliness. As a result, it doesn't favour anything impure or filthy, and that's why carrion and animal not killed in a proper Islamic way are forbidden. A Muslim must observed proper cleanliness in terms of what he consumes, drinks or what he/she puts on as clothing or use as bedding. Allah says in the Qur'an:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ البقرة: ٢٢٢

**“Verily! Allah loves those who repent (to Him) and he loves those who cleanse and purify themselves”.**

The prophet showed this example of cleanliness in many ways. According Bukhari, the prophet takes bath more than once in a day. Again he detested bad odour so much that, he forbade those who happen to eat raw onion or garlic to keep off from the masjid, so long the smell of the raw onion or garlic is still fresh on their mouths. He said in an authentic hadith: “Anyone who eats onion or garlic should keep away from us or keep away from our masjid”. So clearly, from both



the Quranic verse and the hadith, a Muslim must be clean at all times, because we worship a clean lord. So cleanliness of the body, place, clothes and food and drink are paramount and indispensable for the execution of Islam in its pure form.

Bad odour either from the body or mouth are so discouraged by the prophet that, he forbade those who happen to consume raw garlic or onion not to join an obligatory act like congregational prayer. He further stressed this point in another hadith that, odour is abhorable to angels. So for our purpose, we shall look at the following forms of cleanliness, namely: the body, clothe and place.

## **CLEANLINESS OF THE BODY**

Before we stand to worship Allah in any form, our bodies and clothes must be devoid of all forms of impurities. If any of the following impurities like urine, stool, semen and blood, or anything considered haram like alcohol, happen to be found on our bodies or clothes, then we should wash them off. This is what refers to as minor cleanliness. In the same way, when we happen to answer the call of nature either by urinating or visiting the toilet, we should clean, with clean water the parts of our bodies concern.

Otherwise, we remain impure and cannot worship Allah. Even if we do without observing the required cleanliness, then such worships would not be accepted. In the absence of water, for cleaning parts of the bodies for urination and visiting the toilet, we can use clean materials like toilet papers to clean the parts of the bodies concerned. Bones are not supposed to be used, because the prophet forbade us to use them, as they contain some food for the jinns.

It is important to note that, we cannot use other materials like toilet paper for such cleanliness in the case of urination or visiting the toilet except that, water is not either available or sufficient or its usage would bring hardship for the individual. This form of cleanliness after using the toilet or urination, is what is known as ISTINJAA, and is part of minor cleanliness.

Another form of cleanliness is the major form. This form of cleanliness would require one to take a complete bath of the whole body, known as "AL GHUSLU". This can result from any of the followings:

- i. Seminal discharge
- ii. After delivery
- iii. Flow of menstrual blood
- iv. Sexual intercourse, whether there is seminal discharge or not. So if any of the above

mentioned conditions occur, then a bath of the entire body is obligatory. So long the bath is not done properly; no acts of worship would be valid.

For the menstrual blood (AN NIFAAS) and the after-delivery blood (AL HYD), so long they continue to flow the woman would be exempted from all forms of worship. For fasting the month of Ramadan, she would only have to fast the number of days lost during both An Nifaas and Al hyd. For the five daily prayers, she would not have to pay back the number of prayers lost during both.

### **ACCEPTED DURATIONS**

**1. AL HYD:** This is the monthly flow of blood out of matured women. According to Hanafees, the maximum period for the flow of menstrual blood is 10 days, after which the individual would take a bath even though blood still flows. And all acts of worship would be incumbent on her. This means the blood may stop to flow any day before the tenth, in which case she would have to take a bath and start to pray. If it anyway continues up to the 10th day, she must take bath on the fajr of the 11th day even though blood continues to flow. The excess blood is considered sickness.

The malikis anyway, put the maximum duration for Al hyd at 15 days. for Al hyd, the woman with a plaited hair, doesn't need to undo hair plaits, but would be required to wet her entire hair and rubbing the hair with her fingers at their roots, otherwise Al Ghuslu would be invalid.

- 2. AN NIFAAS:** This is the blood that flows out of a woman after the delivery of a baby. The maximum duration for An nifaas is 60 days for the malikis and 40 days for the hanafees, after which a bath would be incumbent on the individual, and can assume prayers. For most scholars, a woman in the case of Al- Ghuslu must undo plaits of her hair before taking bath. For some, a mere washing of the head with passing of the fingers in between braids and rubbing the hair up to the roots of the hair would be enough, when undoing the braids would proof difficult.

**AL GHUSLU:** This means washing the entire body with the intention of purifying oneself from major impurities. There are two main forms of Al ghuslu. The one performed with ablution and the other without ablution, but just Al-Ghuslu.

In Al ghuslu perform with ablution, one starts with washing off the hands up to the wrists three times, and wash the private parts and any other parts of the body that may be stained with semen. Then wash the hands again to wash off filths on the hand. Then perform ablution with completion, when one's feet are not deep in water. If they are deep in water then, one can leave the feet and continue with the rest of the Al ghuslu actions until completion, and move out of the water in which the feet are deep to complete al ghuslu by washing them (i.e the feet).

For the al ghuslu without ablution, it only requires washing of the hands up to the wrists three times, and then wash the private part. After that, wash the entire body starting from the head to the feet.

## **AL GHUSLU PROCEEDURE**

1. Wash the two hands first up to the wrists.
2. Wash the private parts and all other parts stained with semen or blood discharges.
3. Wash the hands again, to drop off all filths.
4. Perform ablution.
5. Pour water over the head thrice and rub the entire head leaving no portion untouched.

6. Pour water on your entire body and rub them all (i.e. the entire body from head downwards).

## **OBLIGATORY STEPS OF AL-GHUSLU**

Al- Ghuslu would not be correct if any of the followings are not observed.

1. Intention
  2. Usage of pure water
  - 3 washing the entire body
  - 4 Rubbing the entire body during the process
  - 5 Connectivity in between the steps
- 1. INTENTION:** Without it, Al ghuslu remains invalid. One must intend before the start of the bath that, he /she is to purify himself/herself from major impurities.
- 2. USAGE OF PURE WATER:** The individual must use water that is pure in itself. If any water is impure, then its usage would only make al ghuslu invalid. In Islam, pure water is any water that hasn't got a smell, except if it is from the source and forms the nature of that water.
- It must not also have a color except if it is natural and from the source.
  - It must also not have a taste except if it is natural and from the source, just like sea water.

If anything else other than natural causes happen to change the taste, colour or cause the water to have a smell, then such water cannot be used for either ablution, istinjaa or al ghuslu. If no other water except such water, then the worshipper would have to use tayammum as substitute until the right water becomes available. In the same way, if one finds him/herself in a situation that, the available water in the material time would not be sufficient for both Al Ghuslu and drinking , then Al Ghuslu should be postponed, and the water should be save for drinking or cooking , and tayammum can be performed till enough water is available.

3. No portion of the body should be left dry; otherwise al ghuslu would not be valid.
4. The entire body should be rubbed during the process; pouring water over any part of the body must be followed by rubbing. Failing to rub makes Ghuslu invalid.
5. The actions in the entire process must be connected. One cannot wash certain parts of the body and get into something else and come back later to wash the other parts. Once the process gets started it must be completed.

## **GENERAL BODY HYGIENE**

As stated before, Islam is a religion of purity and cleanliness. As such, we need to keep our bodies clean, neat and tidy.

We thus have to take regular bath at least once in a day as expressed in the Sunnah of the prophet. Apart from taken bath, we must also put on clean clothes, and also apply deodorants.

We must also clean the mouth and teeth. Islam also deems it very paramount to observe body hygiene like clipping finger and toe nails, shaving the hair under armpit, pubic hair, the moustache and for males get circumcised. The prophet said all the prophets before him all observed the above five mentioned, without any difference, even though, they had some differences in the sharias of their religions.

According to the Sunnah of the prophet finger and toe nails, hair under armpit, mustache and pubic hair must not be left unshaved for more than 40 days. Beyond that would be a gross violation of the Sunnah of the prophet. If one dies in such a state, is not the least save.



## **CLEANLINESS OF THE PLACE**

The entire surface of the earth is made clean for the ummah of the prophet so long, there is no impurities clearly seen. We can pray on any place on the ground even without spreading a cover.

If anyway, one happens to see impurities in a place, then such places should be avoided. Deliberately ignoring impurities and pray on a ground with such impurities would render prayers invalid.

# CHAPTER SEVEN

## CAUTIOUSNESS OF WHAT TO LABEL AS BIDAH (INNOVATIONS)

The term “bid’ah” is Arabic; meaning innovation in English language. Thus the simple semantic meaning of the term would mean any new method or approach or an introduction of new ideas or actions. This constitutes the language meaning of bid’ah. There is thus difference of meaning of the word in the context of its wider Arabic language usage and its Islamic meaning. This is what seems to pose problem for our generation, as some do not distinguish the Arabic meaning of the word “bidah” from its religious meaning. Since the wider meaning would be the introduction of any new method, idea or actions, such people consider any action which the prophet never did as “bidah”. This is far away from the truth.

The prophet (S.A.W) himself said: Anyone who initiated a good tradition, would be rewarded for his actions and would also be rewarded for the action of those who follow suit. Two words are key here: INITIATE and TRADITION (Sunnah). To initiate means to introduce because the prophet used the Arabic word san’na meaning to initiate.

The second word tradition, has Sunnah as its Arabic commensurate in terms of meaning. So putting the two together, we can deduce that, the prophet is telling us that, good actions which are neither sanctioned by Qur'an or hadith, but are not inimical to the doctrine of Islam can be done even though the prophet never did them. Such good actions would only be considered as supergatories (extra good deeds) called **"Nawafil"** the plural form of "Naafilah" in Arabic.

Based on the hadith mentioned, then **"bid'ah"** in Islam can be defined as any new approach, method, idea or actions initiated, and which hasn't got any roots in Islam or is inimical to the doctrine of Islam. The prophet used words "mang sannah sunnatul Hasanah" meaning any who initiated a good tradition. This means that we need to look at the actions or ideas in question. If they are good actions based on the general doctrine of Islam, then they can't be called **"bid'ah"**. So clearly, those who consider anything not done by the prophet as bid'ah are wrong, as they only depend on the surface Arabic meaning of the word. If the prophet said: anyone who initiated a good tradition, it then means he allowed people to indulge into actions even though such deeds do not emanate from him.

The only thing required of us is to cross check such deeds as to whether they are in line with the very creed of Islam.

Some people would misinterpret certain verses and ahadeeth and make themselves confuse and confuse the ummah. For example the verse:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

دِينًا ۖ الْمَائِدَةُ: ٣﴾

*“Today I perfected your religion for you and I complete my favor over you and I am please with Islam as a religion for you”*

Some want to use this verse to close all doors to initiation of new ideas and deeds, and consider such as bid'ah. Simply because they said Allah says that he has perfected our religion for us, and for them, that means we must limit ourselves to what the prophet (S.A.W) did or what his companions did. This is not what the verse actually denotes. The Arabic word **“Kamaal”** which means to reach the highest possible level, is what Allah used in the verse. Here, it means that our religion is perfected in terms of Halal (the lawful) and Haraam (the unlawful). Allah is telling us that, on that day at Arafaat, he had completed

the “wahye” in terms of legislation. He told us all what is Halal and all what is Haraam. This means after that day, nobody can make anything unlawful which Allah has made lawful, and nobody as well, can make anything lawful which Allah has made unlawful. Doing any of the two, is Tantamount to Kufr (disbelief), as it would be translated as disbelief in the book of Islamic legislation: The Glorious Qur'an.

Again the prophet further strengthens this point by saying: what is lawful is clear and what is unlawful is clear, and in between the two are doubted issues, the avoidance of which is the best. Clearly from this, we can learn that, all what we need to do is to look at any action before indulgence, as to whether they do not contradict the doctrine of Islam.

Allah design Islam in a way that, it should be retrospective with changing dynamics of life, so that it can take care of unforeseeable circumstances.

So those who want to limit our actions to only what the prophet and his Sahabas did, and not allowing initiation of good and genuine traditions, are not only misusing Islam, but are blocking its retrospective nature. Thus making life itself unnecessarily difficult for the ummah of our noble Mustapha (S.A.W).

At this point I want us to look at some of the most talk-about issues.

**1. SALATU ALAN NABIYYE:** Allah says in the Qur'an that, He and His angels send salutations and benedictions to the prophet. So this is a quranic verse in which Allah tries to show us the important of "salatu alan nabiyye" by indicating it through Himself and His noble angels. For anything that warrants Allah and His angels involvement, then that deed is definitely a noble, rewarding and blesseth deed. That alone should be enough for any good seeking person, to also follow suit in emulation. But Allah completed the verse by saying: oh! You, who believe send salutations and benedictions to him.

This is a command, thus making Salatu Alan Nabiyye wajib for any who believes. Allah hasn't mention specific time for it. So those who tell others that, they cannot do it after every daily salat, simply because the prophet never did that, are not only wrong, but they are the ones doing bid'ah. They are putting time for a good deed which Allah and His messenger never put time for. Allah hasn't fix time for it, and He could have done so. Maybe Allah has committed a mistake, and they are the prefect ones to fix the mistake.

If people do Salat Alan Nabiyye after their obligatory salat, it only means that, perhaps they don't want to miss the injunction of Allah or rather to take it lightly. So fixing it after every daily salat, is like making it an obligation on themselves and minimizes the tendency of forgetting about it, as they must pray.

2. **GAMO (MAWLUD):** This is the celebration marking the night preceding the birthday of the prophet. Many scholars believe that 12th of Ribiou Awwal as the birthday of our noble prophet. So the preceding night of the 11th of Rabiou Awwal is celebrated by some Muslims. We haven't got it from any of the traditions of the prophet that, he celebrated this night. But if anybody does it out of good will for the promotion of Islam, Allah will surely reward you because, He rewards intentions for good actions, so long they are not contradictory to the doctrine of Islam.
3. **RECITATION OF QUR'AN FOR THE DEAD:** Some would call this act bid'ah because the prophet never did it. Sunnah anyway, also entails things said or supported by the prophet. According to Anas Ibnu Malik in a book called Tadhikirah by Imamul Qurtubiyye: if a believer recites "Ayatul Kursiyye" and puts its reward for those in the graves, Allah

(S.W) puts 40 nur(light) in the grave of every believer from the east to the west, and widen their abode for them, and for the reciter, he/she is given a reward of 60 prophets , and he is elevated to a rank for every dead, and a reward of ten good deed is written for him for every dead.

Another hadith by Imam Ali (R.A) says: Anyone who passes by graves and recited, Qulhuwa Llahu Ahad 11 times and give its reward to the dead, shall be given a reward based on the number of dead in that cemetery. The prophet himself passed by two graves who were being tormented in their graves. He planted two date green palm leaves on their graves, and remarked: maybe it can lighten (the torment) on them so long they do not dry. This hadith is found in both bukhari and Muslim.

Analyzing the two hadiths above, one can clearly comprehend that, reciting any portion of the Qur'an is not only supported by the prophet.

But instead the “hadeethaine” (two hadith) infact encourages us to do it as great reward can be acquired from it. The two hadith also indicate that, the reward of the recitation actually reaches the dead in the graves.



Secondly, the action of planting green date palm branches on the two graves by the prophet, and remarking that the branches might be a source of lightening their torments in their graves is worth considering. If date palm branches can be a source of alleviation from the punishments of the grave, what about recitation of Qur'an by a believer or group of believers.

Thirdly there are several ahadeth indicating that prayers are accepted after the completion of certain actions and at certain times. Some of these are after recitation of Qur'an, after praying: whether obligatory or naafil, at the time of breaking a fast, during prostration etc. So even if the prophet has not mention the recitation of the Qur'an for the dead is enough, a genuine reason for one to either recite Qur'an by him/herself or ask a group of Muslims to come together and do it, and upon completion pray for his/her dead relatives. It would be noble to include all the dead Muslims with specific mention of the prophets and Sahabas of our noble Mustapha (S.A.W).

In conclusion, I am appealing to all Muslims not to ever leave this noble act as it doesn't only alleviate chastisements of the grave from the dead, but is too rewarding.

#### **4. THE UNIQUE FORMULA ON THE 10TH OF MUHARAM:**

The 10th of Muharram, is considered the new year of the Islamic calendar. In our part of the world, some people would gather and recite a special formula as a way of supplication and expressing gratitude to Allah for letting them witness yet another new year. The entire formula is full of glorification of Allah, returning all powers as due to him and beseeching for His bounties and blessings. Some call this act "bid'ah, claiming that the prophet never did it. This is a wrong thought, as it's not the way Islam looks at issues to call them bid'ah or not. According to the principles set by Shariah, not only whether the prophet ever did something or not. The principles are as follows:

- a. Fard or wajib
- b. Sunnah
- c. Mandub or Mustahab
- d. Mubaah
- e. Makruh (disliked)
- f. Haraam

So when we want to examine an action we look at that action thoroughly and in totality using the six points.

- a. **FARD / WAJIB:** These are obligatory actions as may be sanctioned by Allah either through a Quranic injunction or through the prophet in wordings other than the Qur'an, like hadeethul Quduse. So fard can be defined as obligatory actions the omission of which attracts punishment.
- b. **SUNNAH:** These are any actions done, said or approved by the prophet. They attract great reward but their omission may not attract punishment, but very unsafe for anyone.
- c. **MANDUB/MUSTAHAB:** These are recommended actions the execution of which earns extra reward for the performer. They are neither sanctioned by Allah nor the prophet, example: facing the Qiblah anytime one sits in a gathering, doing whatever one does in a beautiful manner, brushing the teeth at the time of every obligatory salaah etc.

- d. **MUBAAH**: An action which is permitted but is legally neutral.
- e. **MAKRUH (DISLIKED)**: An action that is disapproved by shariah, though the doing of which may not attract punishment. Examples, constant laughing, talking too much except for teaching, preaching etc. shouting when talking etc.
- f. **HARAAM**: These are things or act which are clearly forbidden, and the execution of which attract a sin and punishment.

So looking at the above criteria, it is clear that one can do actions, so long those actions do not contradict the very creed of Islam, even though are not sanction by Allah or His noble prophet. If we are to limit ourselves to only what is mentioned in the Qur'an or what the prophet did, then there would be no need for Islamic law (Shariah) to come up with the above criteria. Allah has made very clear Haraam and Halaal, and nobody can ever make things Halaal made by Allah Haraam. Accepting such from anybody would be disbelief. Deviating from a laid down procedure of the prophet for a particular action is also disbelief. For Allah says: anyone who obeys the prophet obeys Allah! So it also means disobeying the prophet, is automatic disobedience to Allah.

Anyway, for one to do extra good deeds to earn the pleasure of Allah, cannot be bid'ah, even though the prophet never did them.

So the formular that our people recite on the tenth of Muharram, is actually an extra good deed. It embodies three things, which are all sanction by Allah himself. These are Zikrullah, giving gratitude to Allah (As Shukru) and beseeching Allah for his bounties and blessings, and seeking protection from Him for calamities in both the worlds. So it can't be bid'ah.

Allah says: remember Allah, with profound remembrance.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾  
الأحزاب: ٤١

If you are grateful (to me) I will increase you (i.e. in whatever blessings I gave you before)

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾  
إبراهيم: ٧

So all these three injunctions of Allah are found in the formula, and thus is a blesseth deed.

**5. ASKING OTHERS FOR PRAYERS:** Allah has said in the Qur'an: "call unto me, and I will respond to you, for those who are haughty, for my worship, they will

enter the hell fire and will cremate therein". So we are all expected to call unto Allah every day for our mundane and hereafter problems. One would not have to wait till you are in a particular problem, before you can beseech Allah. Beseeching Allah and humiliating oneself before Him is an obligatory form of worship like daily Salat.

This is manifested in the verse quoted above, in which Allah considers those who fail to call unto Him as arrogant people who will enter the fire, and will cremate therein.

This notwithstanding, we, as Muslims can also ask our fellow brothers and sisters to pray for us, beside our own prayers. The sahaba of the Rasoul used to do that for each other.

Secondly, we are all servants of Allah, but we are made different, with some attaining higher degrees with the lord than others. Allah says; **"Those are the prophets, we elevated some of them over the others"**.

So clearly, even the prophets are not of the same rank. It is for this reason that, the prophet once told Umar Ibn Al-khattaab, that a group of people would once come to Yemen, and among them would be a man called Ouwais. He told Umar that, Ouwais at

that material time would be the best of creation on the surface of the earth, and thus advised Umar to ask ouwais to pray for him. Hadn't Umar got any tongue to pray for himself? Of course, he had, but the prophet was only trying to show the special rank of the man with Allah. From the above, it is vividly clear that, it is even Sunnah for one to ask fellow Muslims, especially those who remain in Zikr of Allah to pray for you, especially when faced with certain hardships. How to pray or by what means should we pray to overcome challenges; must be in line with the teachings of Islam. A Muslim should go by the followings as a means of prayers to overcome challenges.

- i. We should pray unto Allah and not to anyone else. No angel, jinn, prophet, or saint, must be beseeched as they have no power over anything. Supplicating to anyone other than Allah is "Shirkul Akbar" (the greatest form of ascribing partners to Allah), so this also means, that one should only ask those people who turn only unto Allah for prayers to pray for them. Seeking prayer help from anyone who beseeches other than Allah, is equally shirk. For Allah says:

﴿فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾  الجن: ١٨

***“Do not ever beseech (others) alongside Allah”***

﴿الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عِنْدَ ﴿٢٤﴾ مَنَاجٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ

مَعَ اللَّهِ إِلَهًا آخَرَ فَالْقِيَاءُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾﴾ ق: ٢٤ - ٢٦

**“Both of you! Send into hell every stubborn disbeliever, hinderer of good, transgressor, and doubter the one who put alongside Allah another deity. Send him, the two of you into the severe punishment ”.**

- ii. We should use only names of Allah or His words like Qur'an as means of supplication to Him. No shaitanic or angelic, jinn or saint name shall be used. For Allah says: “verily! For Allah, are beautiful names, call him with those”. These refer to “Asma Oul Husnaa” (the beautiful names), but it is not limited to that, as any other form of supplication that gives all powers to Allah as the creator, in any language, is accepted. So there is no harm in using any portion of Qur'an and blow it over the body as a means of supplication to Allah or writing it and bathing with it, as the Qur'an embodies blessings beyond human mind.

It is mention in a book call “Haayaatus Sahaaba” by Dr. Khandalwee that, the sahaba were once sent on a mission. On the way, they passed by a village of non-Muslims.



Those villagers were so hostile towards the sahaba that, they even refuse to give them water to drink. The sahaba anyway, continued on till they finished what they were supposed to do. On their back, they found a hostile village member bitten by a snake. One of the sahabas out of good gesture decided to offer the villagers help, despite their prior hostility towards them. He recited Suratul Fatihah a certain number of times,(7 to be specific) and blew it over the spot of bite, after each recitation. To the astonishment of the villagers, the fainted man got conscious. The villagers then gave them some sheep as mark of appreciation. The leader of the Sahabas anyway, told his people that, nobody would benefit from the sheep until they reach the prophet and ask him about the view of Islam over what happened. In other words, can one use Qur'an for curing, and afterwards receive a reward for it?

Upon reaching the prophet, they gave him the details about the flock of sheep. He immediately remarked by saying: "Give me my share of the sheep". This is clearly an indication that, nothing was wrong with the sahabas' action, as the prophet would never indulge into haram. So the widely held view by some salafis that, consulting scholars blessed with

some special knowledge of Allah's beautiful names or some secrets of the Qur'an as bid'ah is totally unfounded.

- 6. MOSQUE WITH A GRAVE:** In Islam, we don't fabricate laws. It's not a religion guided by a mere thought or philosophy. Anytime we want to say that something cannot be done, we must bring proves either from the Qur'an or Sunnah. Otherwise, we would be fabricating against Allah and His prophet. If we don't find anything forbidden by Qur'an or Sunnah, who are we or who is anyone despite how learnt the person may be, to condemn things Allah and His prophet don't condemn.

In our generation, some "so called" salafis claim that no one should pray in a mosque where there is a grave. They would use a particular hadeeth which goes as follows; the prophet on his fatal sick bed overheard his wives chatting, among them, was Ummu Habibah. As she was in Abyssinia with her husband before her marriage to the prophet. During the conversation with the other wives of the prophet, she told them what she saw in Abyssinia. She told them that, when a saint dies in Abyssinia, they would decorate his grave. The prophet upon hearing this said: those are the people, who when

a holy man dies among them, would take the site of his grave as a place of worship. Then, he further said: “do not take the graves of your good people as a place of worship”. This is what they (the salafis) normally depend on as their reason of refusal to pray in any mosque with a grave.

Unfortunately for them, Islam doesn't look at hadeeth only at surface level. The circumstance out of which something is said is very important.

Disecting the hadeeth, would make one to realize two important points. Ummu Habibah's remark must have agitated the prophet that, if he (the prophet) dies, the people might take his grave as a place of worship. That's why the response; “those are the people who when a saint dies among them, take his grave as a place of worship”.

Another key phrase worthy of consideration is, “taking their graves as a place of worship”. So it means, the problem is taking the graves of holy people as a place of worship, and where they are buried is not important as far as the hadith is concern. The Hadeeth never told anyone that no one should pray in a mosque with graves. Rather

one thing is clear, and that's taking the graves of holy people as place of worship of any kind, be it a mere supplication, is strictly forbidden by the prophet. Secondly, decoration of graves is not part of the Sunnah.

If the shallow view of the salafis is anything to go by, then nobody should pray in the prophet's mosque in madinah, as it contains three graves; the prophet's, Abubakar's and Umar's (R.A). Though, that burial site was the house of Aisha (R.A), but during the khaliphate of Umar Ibnul khattab and Usman (R.A), The mosque faced an extension, which engulfed that entire burial site and beyond. The point anyway is, so long there are graves which now form part of the mosque, then no one should pray in that mosque.

Graves are graves no matter who are in those graves. Secondly, one rule to disqualify an action in a particular place, should also apply for a similar action in a similar place. If one cannot pray in Gunjur Central mosque, or sifoe and many other settlements in our part of the world and beyond, then one should not pray in the mosque of the prophet in Madinah, because it contains graves too.

Finally let's read to understand our religion and stop promoting heresay, as it can bring nothing but confusion. Before one talks about any issue, he/she must first make thorough research of those issues. Misleading the servants of Allah, is an enormous sin.

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ

عَنْهُ مَسْئُولًا﴾ (٣٦) الإسراء: ٣٦

And do not comment on issues that you have no knowledge of. Verily! What you hear see and harbours (in your hearts) shall all be brought to question.

**FINAL NOTE**

My profound thanks to Allah for enabling me start and complete this noble project. Oh Allah! My creator, protector and forgiver of sins. I beseech you as your powerless, feeble and incapable servant to forgive all my sins and mistakes, the past, the future, big or small, intended and circumstantial, for only you can forgive sins and no one else beside you. Oh! Allah my lord and creator, protect me from all forms of chastisement and calamities in this world and the hereafter.

Oh Allah! My lord I asked for the same for my late father Kemo Banna Touray and mum Mama Janneh and all believers around the world dead and living from Adam to the would-be last believer. Oh Allah! Send special benedictions over Muhammad (S.A.W) and his household. As you have sent it over Ebrahim and the family of Ebrahim. And bless Muhammad (S.A.W) and the family of Muhammad (S.A.W) as you have blessed Ebrahim and the family of Ebrahim among nations. Verily, you are the most gracious the most sacrosanct.

OH ALLAH! Lord of creation forgive me for any mistake that might be found in this book and in my other books or speeches. OH ALLAH! Do not call me to question for those mistakes. Aameen Ya Rabbal Aalameena.

AL WAAQI' AH (THE INEVITABLE) \_\_\_\_\_